D.6.44

THE ROYAL CHARTER Granted unto KINGS, BY GOD HIMSELF: AND Collected out of his Holy Word, in both Teſtaments.

By T. B. Dr. in Divinity.

Matth. xxii. 21.
Da Cæſari quæ ſunt Cæſaris.

Job xiv. 7.
There are hopes of a Tree, if it be cut down that it will ſprout again, &c.

LONDON,
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Chara dei Soboles magnum Jovis Incrementum!

THE *Off-spring* of so many loyal Showers of *Blood* and *Tears*, and *Heir* Apparent to all the Love and Affection that *Your* Royal *Father* had first purchased, and then entail'd upon *You*, by a Deed of *Martyrdom!* The *Anchor of Hope* which we expect daily to be cast upon *England's Shore*, by the Hand of Providence! *Hope* hath for a long time brought up the *Rear*, but now *She's* in the *Van* of all

Your Squadrons; and when the *Sun* is once Set in an *Iſland*, how can it riſe again but out of the *Water?* May the *Sighs* of *Your* People fill *Your* Sails with ſuch a proſperous Gale, as may land *You* ſafely upon *Engliſh Ground*, and ſeat *You* in *Your* Father's *Throne:* May the Flower of *Jeſſe*, and the true *Lion* of the Tribe of *Judah*, whom the ſacred Harp ſo often praiſed, defend all *Your* Lions, Harp, and Lillies.

Never was there a *Prince*, whoſe People were all Prophets, and whoſe Prophets did all center in their Prince's future Happineſs before; whilſt the Enemy ſtands like the every-where wounded Man in the Almanack, pointed at by all the Celeſtial Signs.

Signs. Never was there an Army, who gloried ſo much in their Strength, when they are not able to *ſtand*, by reaſon of the Slipperineſs of the Ground under their Feet, made ſo, by the Tears of the People, and the *Blood* of their *Sovereign*. Nothing but *Your Majeſty's* Royal Father's *Sufferings* could have made him ſo *Famous*, and them ſo *Infamous*: Nothing but that could have made the People know the Difference between a *Golden Scepter*, and an *Iron Rod*. *Your* Father had been now living, had he been leſs Wiſe; and he had not been put to *Death*, had not his People loved him too well. Was ever *Prince* put to Death by two ſuch Hands? They forced the *Laws* to take away

their

their own Life; they made *Wiſdom* to *ſlay* her own *Children*, by whom ſhe ſhould be *juſtified*; and the Love of the People the *Murderer* of their own *Darling*: Who can help it? To cure the King's *Evil* requires a Royal *Hand*. I do not teach my Pen ſo high Ambition as to undertake ſuch Cures: But it may be Ink will ſerve to cure a *Tetter*, or *Ring-worm*: If it do but ſo, I ſhall think my Pains well beſtowed, and my Duty highly approved of, if, when I have preſented this *Royal Charter* to Your *Royal Hand*, it may be *graced* with Your Princely *Eye*; ſince it proceeds from as Loyal a Heart as can direct a Pen how to ſubſcribe the Pen-man

Your Majeſty's moſt faithful
and loyal Subject,
T. B.

To the Reader.

Reader,

THIS wretched Kingdom, lately the Envy of other Nations, and now the Object of Pity to all but herself; upon whom Peace had long doted, and dandled their Kingdoms in her Lap; whose Natives, as tho' they had clipt the Wings of Peace, so that she could not fly away from them, nor make the Happiness of Peace, once common to all the World, now an Inclosure within the broad Ditch of their narrow Seas, and the strong Fence of their innumerable Ships, having attain'd to all the Prosperity and Happiness that such Sun-shine Days could ripen; she fell from thence into the most bitter War, that the greatest Plenty could uphold, and thence into the greatest Miseries, that the highest Pride could cast her down; and now lies plunged in all the Miseries of a Civil War; whose direful Effects are as remediless, as those, whose Causes are not to be found, and as far from redressing us is the

Malady

To the Reader.

Malady for which no Reaſon is to be given: Though we cannot fathom the Depth of theſe our unſearchable Miſeries, nor dive into the bottom of this Ocean of Calamities; yet let us wonder a little, how we could ſquander away ſo great a ſhare of that Felicity, which we once enjoyed; out our ſelves of Poſſeſſions ſo full ſtocks with Bleſſings, triſle away, not ſell, our Birth-rights of Peace for a Meſs of Pottage, that hath Death in the Pot.

If for Religion we have fought all this while, when did the Church change her Weapons? Muſt Prayers and Tears be turned into Pike and Muſket? Did God refuſe to have his Temple built by David, *a Man after his own Heart, becauſe only his Hands were bloody? And will he now be contented to have his Church repaired, and her Breaches made up with Skulls and Carcaſes? Muſt Blood be tempred with Mortar that muſt bind the Stones of his Temple in Unity? Or are the Smitings of Brethren Strokes fit to poliſh her Stones withal? Hath God refuſed the ſoft Voice to remain in Thunder? Or hath his Spirit left the gentle Poſture of deſcending down upon his Apoſtles, to the approaching of a mighty and ruſhing Wind? To go about the reforming of a Church by humane Strength, is quite oppoſite to the Nature of Reformation, as is the going about the repairing of a Caſtle Wall with a Needle and Thread. He that looks for ſuch ineſtimable Goodneſs within Iron Sides, may as well look to find a Pearl in a Lobſter. No,*

no,

no, the Church must not be defended with Helmets, the Resisters of Blows, but with Miters, which have received the Cleft already; not by broken Pates, but by cloven Tongues; not by Men clad in Buff, but by Priests cloathed in Righteousness: Decisions in Matters of Faith must not be determined by Armour of Proof; nor did the Sword of the Spirit ever make way to the Conscience by cutting thro' the Flesh. He therefore who takes up Arms against his Sovereign, with Pretences of defending his Religion, doth but take such Courses, as are condemned by the same Religion he would defend; and indeed he doth but make Religion his Stalking-Horse, to blind him, whilst he aims at that, which he would have least suspect him, which when he hath effected, he means to get up upon the Horse and ride him at his Pleasure: They pretend the Good of the Church, when, you may be assured, they intend nothing more, than the Goods thereof, and like dissembling Lapwings, make a show of being nearest the Nest, when they are furthest off it.

If we Fight for our Liberties, what Liberties are they that we Fight for? If for Liberty of Conscience, what do you mean thereby? If by Liberty of Conscience you mean, that it shall be lawful for every one to chuse his own Religion, or to be of his own Opinion, those are things which we ought not to have, much less to fight for; for then let us not blame every Panim that bakes his Cake to the

Queen

Queen of Heaven, or every ignorant Votary, who creeps to his own Image, or makes his own Idol; for in this kind of Liberty, we do but Sacrifice unto the Net wherein we see our selves caught, and burn Incense to the Drag that halet us to Destruction. Christians are not to be at such Liberty; loose Christians are but lost Men; true Christians will be contented to be bound up in the Unity of the same Spirit, and the Bond of Peace: If the Band be broken, the Sheaf of Corn is but so many loose Ears, and no way fit to be carried into the Lord's Barn. If we be Sons and Daughters, let us all belong to one House; if we be Servants, let us be all of one Family; if we be lively Stones, let us be all of one Building; if we be several Grapes, let us be all of one Cluster; if we be several Clusters, yet let us be all of one Vine; if we be Saints, let us have a Communion, for this is it which is called the Communion of Saints; this is it which is called Religion, which cometh of the Word Religando, *which signifieth to bind. Wherefore for a Man not to think himself bound to those Articles which the Church proposes, is to be of no Religion; and to fight for this, is to fight for nothing; and if by Liberty of the Subject, you mean Liberty from Oppression, I know not any Man or Woman of any Quality or Condition whatsoever, that knows what belongs to any such thing, except it be some few, who have Liberty to do what they will with all the rest.*

If

To the Reader.

If we fight for the Property of the Subject, I believe the Subjects have ſo altered the Property of their Goods, that had they but the Old Properties reſtored, they would not think it good fighting for a New; their Expectations being ſo much deceiv'd, that inſtead of fighting for the Property of the Subject, they rather ſee themſelves ſubject, to have all things in common.

If we ſought for the Laws of the Land, whoſe Laws are they? Are they not the King's? Will he not maintain the Foundation of his Houſe from ſinking? Will he not maintain his Legs under him? Are they not Supporters of that Body Politick whereof he is the Head? Nay, doth he not maintain himſelf when he maintaineth them? For the King and his Laws may be compared to God and his Word, both inſeparable; for as God is the Word, and the Word is God; ſo the King is the Law, as the Life thereof, and the Law is the King, as the Body of that Soul; wherefore there needed not any fighting againſt the King, for this, except it be by thoſe, who would be Kings themſelves.

And for Privileges of Parliament, I remember to have read of **Jack Cade**, *in the Reign of* Richard *II, who coming up as far as* **London-Stone**, *and reſting himſelf thereon, vowed, that within three Days, there ſhould be no other Law, but what did proceed out of his Mouth: Now if it ſtand with the Privileges of Parliament to have a few* **Jack Cades** *relying*

relying on their London-*ſtones, to tell them what they muſt do, and they will have, if it ſtands with the Privileges of Parliament; to have Tumults to drive away their King, Armies to awe themſelves, Countries to ſend up their Inhabitants in Multitudes with Petitions in their Hats, Cudgels in their Hands, and Threatnings in their Mouths; ſo that the King was fain to flaſh the Citizens from* White-Hall, *and then the Parliament the Countrymen from* Weſtminſter-Hall, *then they have fought to ſome Purpoſe: But ſuppoſe that the Parliament did really fight for all theſe Particulars; ſo did the King too: So that the King may juſtly expoſtulate with his Parliament, as St. Paul did with the reſt of the Apoſtles; Are ye Fighters for the Proteſtant Religion? So am I: Are ye for the Liberties of the Subject? So am I: Are ye for the Laws of the Land? So am I: Are ye for the Properties of Eſtates? So am I: Are ye for the Privileges of Parliament? So am I:* And in all theſe things I have laboured more abundantly than you all; *Where lies the Quarrel then? It muſt conſiſt then in nothing but this, That they do not believe one another; in that they both fight for one and the ſame thing, the Means of Reconciliation is taken away: For ſhould they differ in their Grounds, the Law may be Judge between them, Reaſon may be Judge, the World may be Judge: But robus ſic ſtantibus, inſtead of hearing Reaſon to fight, we do but fight againſt Reaſon; both contend for the ſame*

Power,

Power like the two Women that contended for the ſame Child: Solomon *judged the Child to belong to her who would rather part with it all, than have the Child divided. Now the Parliament would have this powerful Child divided, half to the King, and half to themſelves. The King, rather than ſo, is contented to looſe all: In whom there is moſt Affection and Pity, in him is the Right of true Parentage; but becauſe there are no* Solomons *in this Age, let us go the down-right way to work. The two Houſes gave out that they fought in Defence of the King's Perſon, Crown and Dignity: Do ye believe them? Don't ye believe the King did? The Parliament ſaid they fought only to bring him to his Parliament; was the Parliament at* Holmeby *Houſe? Or was it at* Carisbrook-Caſtle *in the Iſle of* Wight? *Was he in Honour, or was he dignified by being there? Have they not fought them all this while upon a falſe Ground? Have they not given themſelves the lye? And will you believe them ſtill? But inſtead of being inſtructed by* Solomon's *divided Child, they divided their* Solomon. *O Countrymen, do but remember what Ill-luck the Nation hath had, by impriſoning their Kings; when they had impriſoned the Old Lion and the Young within their Grates, the third* Henry *and his Son; did they not, like the incloſed Wind, make the whole Land ſhake? Had not the whole Kingdom a ſhrew'd Fit of an Ague then? Did they not (like Fire too cloſe beſieged with Clouds) ſally out in Thun-*

der and Lightning, to the Terror and Deſtruction of all thoſe who ſtood in the way? What Succeſs had the Impriſonment of Edward II? *Upon his Impriſonment followed his Depoſement, and the Murder of his Perſon was a Conſequent of the Depoſement of his Dignity; but what became of thoſe who did it? Is there one remaining of the Name of* Mortimer? *Was not that* Mortimer, *who was the Cauſe of his Impriſonment, beheaded? Were not all thoſe who had a hand in it condignly puniſhed? Nay, was not the immediate Heir of this too-much Conniver at his Father's Sufferings, and too-ready Accepter of his Father's Office, Impriſoned, Depoſed, and Murdered, in like manner? And what Succeſs (I pray you) had the Impriſonment of* Richard II? *It coſt the Kingdom whole Ages of Miſeries, Eighty of her Nobility, and One Hundred Thouſand of her Commons, and the diſpoſing of all her Royal Roſes in their Buds, and before they were half-blown, until there was but One of a Colour left in the Royal Garden of* Great Britain, *and they being married made ſuch a Compoſure of Red and White, as bluſh'd at the former Miſchiefs: And it is worth your Obſervation, how that the laſt two Kings (to ſave their Lives) reſigned their Crowns, and ſo loſt both; whereas the former, by keeping his Crown upon his Head eſcaped the Blow. Let all theſe baſe-begotten Meteors appear glorious for a time, till by their yielding more and more to Air, they fall to Earth; whilſt Kings,*

like

like Suns in Firmaments, look biggeſt when they are going down, with Confidence that they ſhall riſe again.

Laſtly, Henry VI. *and his Son muſt be Impriſoned and Murdered, to make way for* Edward IV. *and* Edward IV, *his Two Sons and Heirs muſt be Impriſoned and Murdered to make way for* Richard III. *and* Richard III *murders theſe Two little Children, and* Henry VII. *ſlays* Richard III. *with infinite of his Followers, for his Uſurpation: If you go on with your Work, you ſee your Wages; God's Hand is not ſhortned, but ſtretched out ſtill, and he is as great an Enemy to ſuch Proceedings as ever he was:* He is Yeſterday, and to Day, and the ſame for ever; *Do ye think that ever ye ſhall have Peace till the King be reſtored? Ye may as well expect the Needle of the Compaſs to leave its Trepidation before it point at the North-Pole, as to find Quietneſs in the Land before the Hearts of the People turn to their Sovereign. Do you not ſee that the Parliament cannot bring any thing to Maturity; and what's the Reaſon, but becauſe their Labours will not admit a Treaty with the Sun. Good Men ſhould endeavour to take off, not verifie that Saying of* Maximilian *the Emperor (as* Johannes Aventinus *witneſſeth de bello Turcico,) viz. That the Emperor of* Germany *was* Rex Regum, *becauſe his Princes were ſo Great: The King of* Spain *was* Rex Hominum, *becauſe his People were ſo Obedient:*

To the Reader.

That the King of France *was* Rex Asinorum, *because they bear such heavy Burdens: But the King of* England *was* Rex Diabolorum, *because the People use to treat their Kings so wickedly.*

Now Reader, whether thou be'st Christian, or Kind, or Courteous, or otherwise; whether thou be'st for One, or Other, or Neither, or Both, yet as thou art an Englishman, *suffer not thy self to be so abused, and thy Country so ruined, by the Names of* King *and* Parliament, Religion *and* Liberty, Privileges *and* Properties, *for many a Snake lies under the Strawberry Leaves of such Pretences, and stings you e'er you be aware, and feeds you with Poisons instead of Daintics; but return to your old Obedience, if you would return to your old Peace; and if you would have God speed the Plough, begin to cry,* GOD SAVE THE KING, *that we may once more hear the Voice* of Joy and Gladness amongst us, that our Oxen may be strong to labour, that there may be no Decay, no leading to Captivity, and no Complaining in our Streets; that every Man may sit quietly under his own Vine, *and his own Hands pluck his own Grapes, that the* Mowers may fill their Sithes with their own Rights, *and the Reapers bind up their Sheaves in the Bonds of Justice.*

One Word to thee, O thou great City, the Pantapolis of all Miseries, The Seminary of Rebellion, The Magazine of Gunpowder-Treasons,

ſons, The Treaſury of the Wages of Iniquity, The Tower againſt David, *wherein hang ſo many Shields and Bucklers, The Mart-Town for Conſpiracies; you nurſed up this Rebellion when it was but tender; you both fed and taught it, when it was but young; You maintained it in its Wantonneſs, when it was in its Youth; when it came unto its full Strength, ye gloried in your Production; and now Rebellion is in its declining Age, you ceres its Wrinkles, you lend it artificial Eyes, leaden its grey Hairs, lend it your Staff for fear it ſhould fall, and now at laſt you help it to Crutches when it cannot otherwiſe go. Take my Advice, and judge not Salubrity by Sweetneſs; a plain-dealing Friend is like thoſe Sawces which a Man praiſes with Tears in his Eyes; tho' you have brought it to this, yet caſt off the old Man of Sin, and put on the new Man of Righteouſneſs.* An Eagle reneweth her Age, *ſaith* David; David *ſaith ſo, and therefore you muſt believe it: But how is it done? You muſt be adviſed by* Pliny, *when the Eagle hath ſurfeited by reaſon of her Age, not being able to digeſt ſo great a Quantity of Blood as formerly ſhe was wont, ſhe bathes and moults her ſelf in a Fountain, until all her Feathers fall away, and beats her Beak againſt a Rock, until it looſens and falls off, and thus with renewing of her Bill and Feathers, in a manner ſhe becomes young again.*

Now after ſeven Years ſucking of the Blood of Innocents, if ye find your aged Stomachs to

be filled up to your Conſciences, like the Eagles, bath and molt your ſelves in the Tears of Repentance, until your Peacocks Plumes come down, and ſtrike with the Fiſt of Contrition, upon your hard and ſtony Hearts, ſo you ſhall become new Men; new to God, new to his Vicegerent, new to your ſelves; which will be the beſt News that hath been cryed in your Streets theſe many Years. And as you have been Principium & Caput, *ſo be but* Finis hujus Rebellionis, *and* habebis Laudem ex illa, Rom. 13. *And as it hath been your Fault to begin this Rebellion, ſo let it be your Virtue to make an End of it; for if you will not make an End of it, there will be an End of you.*

The

The Royal Charter granted unto KINGS by God himself.

CHAP. I.

Who was the first Founder, or the first that Instituted the Office of KINGS.

WE, say some People, were the first that desir'd them, and moved for them, and had them, and chose them, *And all the People went to Gilgal, and there they made Saul King before the Lord in Gilgal,* 1 Sam. 11. 15. 1 Sam. 8. 5.

Soft and fair, good People; do not mistake your selves; you desired, and moved for, and would have, and had a King; but God gave him you: *I gave thee a King, O Israel, in mine Anger, and I took him away in my Wrath,* Hosea 13. 10, 11. According to

to this we read, Acts 13. 21. *They desired a King, and God gave unto them* Saul, &c. And for your making of a King at *Gilgal*; your making was but approving, and applauding him, that was made already; for *Saul* was both made a King, and confirmed King, and executed his Office, before the People are said to have made him King in *Gilgal*: *He was anointed King over Israel*, 1 Sam. 10. 1. *He was confirmed by Signs*, 1 Sam. 10. 2, 3, 4, &c. *He executed his Office*, 1 Sam. 11. 7, 8.

God, first, sent.

And secondly, shewed.

And thirdly, chose.

And fourthly, anointed.

And fifthly, found them out a King, before ever it is said, they made him.

First, God sent him; *I will send thee a Man out of the Tribe of* Benjamin, *and thou shalt anoint him to be Captain over my People.*

Secondly, God shewed him; for neither the People, nor any of the Saints, nor the *Elders* of *Bethlehem*, no, nor *Samuel* himself, *knew where* to find this first of Kings, till God said, *This is he, he shall Reign over my People*, 1 Sam. 9. 17.

Thirdly, God chose him himself; and *Samuel* said to all the People, *See him whom the Lord hath chosen*: 1 Sam. 10. 24. If the People had made him themselves, or could make him, what needed they to have come unto *Samuel* to bid him; *make*

us a King to judge us, 1 Sam. 8. 5. and to ſay, *Give us a King*; Which Deprecation was indeed no otherwiſe, than as if they ſhould have deſired *Samuel* to have asked a King for them of the Lord; for ſo it ſeems by the Sequel; for immediately hereupon *Samuel* went unto the Lord, and declared their Importunity, and the Lord ſaid, that *he ſhould hearken unto the Voice of the People in all that they ſaid unto him*, Ver. 7. and this moſt certain and agreeable unto 1 *Sam.* 1. where *Samuel* tells the People; *Ye have this day rejected your God*, &c. *and have ſaid unto him, ſet a King over us.*

Fourthly, God anointed him; *Samuel took a Viol of Oyl and pow'red it on his Head, and kiſſed him, and ſaid, is it not becauſe he hath anointed thee to be Captain over his Inheritance?* 1 Sam. 10. 1.

Fifthly, God found him out for them, where he was hidden from them; for when all the Tribes of *Iſrael* were come together, and the Tribe of *Benjamin* was taken, and the Families of that Tribe drew near; and the Family of *Matry* was taken out of thoſe Families, and *Saul* the Son of *Kiſh* from thence, 1 *Sam.* 10. 20, 21. (the ſmalleſt Tribe, the leaſt Family, the pooreſt *Benjamite*, as ſhewing us that Kings were not to have Derivation from the mighty People, but from the Almighty God: 1 *Sam.* 9. 21.) the People ſought him, but they could not find him, ſo that they

they were fain to enquire of the Lord for him, and *the Lord ſhewed them where he had hid him in the ſtuff*, 1 Sam. 12. 22. ſo that all that the People of *Iſrael* had to do, either in the Election, Inſtitution, Nomination, Creation, or Invention of their firſt King, was (when God had done all this) to ſhout, and ſay, *God ſave the King*, 1 *Sam.* 10. 24. and for their making a King, after all this in *Gilgal*, it could be no otherwiſe than their Approbation of him, who was thus made by God already.

Neither was God only the Founder of the firſt King of the *Jews*, but of all the reſt alſo: He was *David's* Founder too, *I have found* David *my Servant, with my holy Oyl have I anointed him*, Pſalm 89. 20. It was well for *David*, for he ſhould have been but a poor King, if he had been but of the Peoples finding; and it may be they would not have known what to have made of him when they had found him. *David* was not *filius populi*, but *Dei*, *the Son of God*, not of the People, *Pſalm* 89. 26. He was neither exalted of the People, nor choſen of the People, *I have exalted one choſen out of the People*, ſaid God, (Verſe 19.) but the Exaltation was God's, and the *Choice* not of, but out of the People.

Kings are not Children of the moſt *Voices*, but Children of the *moſt High*: *Pſalm* 82. 6. Yet the Approbation of the

People

People may ſerve *ad pompam*, but not *ad neceſſitatem*; it may add ſomething to the Solemnity, but nothing to the Eſſence of the Conſtitution; what was divinely given, may be humanely received, and ſo are Kings.

Neither will we ſpeak of the King, or the firſt of the Kings of *Judah* or *Iſrael*, but we will go along with the firſt King that e'er was read of (if there be not Books ancienter than the Books of *Moſes*) and that was *Melchiſedec*, King of *Salem*: This *Melchiſedec* is ſaid to have neither Father nor Mother; it could not be ſaid ſo in regard of his Perſon, for we all know who he was, and who his Father and Mother were; he was *Sem*, the eldeſt Son of *Noah*; but it was ſaid ſo, in Reſpect of his Office; ſhewing us, that Kings are not the Off-ſpring of Men, but an Emanation from the *Deity*, and teaching us, that as Kings are not of the Peoples making, ſo they ought not to be of the Peoples marring; and as they are not the Founders, ſo they ought not to be the Confounders of them; *cujus eſt inſtituere, ejus eſt abrogare*, they that inſtitute, may abrogate, they that make, may un-make, what thou buildeſt thy ſelf, thou may'ſt lawfully pull down; thou may'ſt *diruere, edificare, mutare quadrata rotundis*; but if thou deſtroyeſt that which another hath built, thou mayeſt chance to be ſued for Dilapidations: If a

Limner

Limner draw a Picture, he may alter and change it, and if he diſlike it, raſe it out at his Pleaſure; or if a Carver or Ingraver miſlike his own Handy-work, he may deſtroy it when he pleaſes; but if God makes a Man after his own Image, and creates him, after his own Similitude, we offend God in a high Degree, when we cut off, or deface the leaſt Part, or Member of his Handy-work.

Now Kings are lively Repreſentations, lively Statues, or Pictures, drawn to the Life, of the great Deity; theſe Pictures, for their better Continuance, are done in Oyl, the Colours of the Crown never fade, they are no Water-Colours; as Kings with their own Statues will not be angry, though Time and Age devour them; yet they will not ſuffer them ſpitefully to be thrown down, or ſhot againſt; ſo God, though he will ſuffer Kings to dye like Men, and fall like other Princes; yet he will not ſuffer his Character ſpitefully to be raſed, or his Image defaced; but though he will have them dye like Men, yet he will have them live like Gods. And if all this be not Proof ſufficient, you ſhall hear God the Father, God the Son, and God the Holy Ghoſt, affirm as much. God the Father plainly affirms, *John* 10. 34. *Dixi, Dii eſtis*, I have ſaid, ye are Gods; but if the Stroke had been in the People, then it ſhould have been,

Nos

Nos diximus, Dii eſtis, we have ſaid ye are Gods. God the Son told *Pilate*, *Thou ſhouldſt have no Power except it were* (data deſuper) *given from above*; but if the People had given him that Power, then it ſhould have been, *Thou ſhouldſt have no Power, except it were* (data deſubter) *given from beneath*; and I am ſure the Holy Ghoſt tells us, *per me Reges regnant*, by me Kings reign; but if they reigned by the Suffrage of the People, then it ſhould have been *per nos*, according to the modern Dialect, they *reign by us*, and as long as we think fit, and when we think it fit no longer, they ſhall reign no more; they received their Authority from us, and we may re-call it when we pleaſe, and depoſe them when we liſt; for they are but Proxies and Attornies of the People, ſee *Buch. de jure regni, Fickerus & Renecherus, &c.* little thinking how by this Powerful Doctrine of theirs, they (quite contrary to the Word of God) deſtroy the higher Powers, and give the whole Trinity the lie at once: And if theſe Teſtimonies are not ſufficient, I know why they are not, becauſe they never were confirmed by Act of Parliament.

CHAP. II.

Whether the People can make a King, or not.

IF the Queſtion be asked, whether the People do make the King or not? I could no more grant it, then I ſhould grant, that the People made Heaven; but if you ask me, whether the People can make a King (ſuch a one as they uſe to make) if they have not one already of God's making, they may; ſuch are Kings and no Kings; not *Reges*, but *Regentes ad placitum*. Kings by Election are always Kings upon Condition; and where the Condition is ſo little worth, the Obligation is the leſs, and but ſmall Security will be required: For my own part I ſhould be aſhamed to wear a Crown on my Head, when the People muſt reign, and the King ſtand under the Penthouſe: And I had as live they ſhould make me a *Jack-a-Lent*, for Apprentices to throw their Cudgels at me, as to make me a King to be controuled by their Maſters, and every Tribune of the People; for as an Invitation to a Dinner where there is no Meat, is but a diſtaſtful Banquet; ſo the Name of a King without its *Adjuncts*, is but a ſavourleſs Renown; and indeed ſuch as they

they are not *Actu Reges*, they do but *agere Regem*, they are not actual Kings, they do but act the Part of a King, and I hold him that acts the Part of a King an Hour upon Stage, to be as real a King for his Time and Territories, as the beſt King by Election, who is choſen but for his Life; herein conſiſts the Difference, as the one muſt act his Part as the Poets pleaſe, ſo the other muſt act his Part as the People pleaſe; they muſt have their Part given them, they muſt act it accordingly, they muſt not ſo much as tread the Stage awry; their Subjects are both Spectators and Judges, and it lies within the Favour of the next Society, whether or no the Son ſhall come to act the Father's Part. Such Kings as theſe the People may make, but to make a *ſacred* and *anointed* King, an eſtabliſhed and hereditary *Monarch*, a King that hath this *Hereditament* in him, a King that hath this *Noli me tangere* about him; whoſe Writs were alway termed, *Sacri apices*, whoſe Commands *divalis juſſio*, whoſe Preſence *Sacra Veſtigia*, whoſe Throne is the Lords, whoſe Scepter is his Rod, whoſe Crown is his Favour, and whoſe Repreſentation is of himſelf; the People can no more make ſuch a Deity than ſo many Tapers can make a glorious Sun, or ſo many Sparks of Sprey and Faggots can make a Firmament of Stars.

CHAP. III.

What is meant by anointing KINGS.

ANointing, in ſeveral Places of Scripture, betokens ſome ſpiritual Grace, as *James* 5. 14. *Call the Elders of the Church, and let them pray over the Sick, anointing him with Oyl in the Name of the Lord:* Which the Roman Catholicks call extreme Unction, though now-a-days we only make uſe of the Extremity, and leave the Unction out: And therefore ſome will have the anointing of Kings to ſignify ſome ſpiritual Grace alſo, which ſhall enable him, with Religion and Aptneſs, to govern well; which when they ceaſe to do, their anointing falleth off, and they ceaſe to be *Kings*; if they be not good, they are none of God's Anointed, and if they be not his Anointed, they care not whoſe they are. This Doctrine hath cauſed the ſhedding of more Blood than there is now running in the Veins of living Chriſtians; whereas the Truth is, it is neither Religion, nor Virtue, nor Grace that is meant by this royal *Anointing*; *Cyrus* was *Chriſtus Domini* as well as *Joſias*, and *Saul* as well as *David*: If Religion were that that did the Deed, then *Cyrus* had not been the Lord's *Anointed*; if

if Virtue, then not *Saul*; if Grace, neither: If Religion make Kings, then there ſhould have been of old no Kings, but thoſe of *Judah*; and now no Kings, but thoſe of Chriſtendom. It is *Jus regnandi* that he meant by this Royal Anointing, and Royal *Unction* confers no Grace, but declares a juſt Title only, *Unxit in Regem*, he anointed him King, includes nothing but a due Title, excludes nothing but Uſurpation; gives him the Adminiſtration to govern, not the Gift to govern well; the Right of Ruling, not of Ruling right: Kings are anointed with *Oyl*, to ſhew, that as they have Thrones to ſignify that they are the Ciſtern of Juſtice; and Crowns, to ſignify that they are the Fountains of Honours, and Scepters to ſignify that the Hands which hold them are the Magazines wherein the whole Strength and Ammunition of Kingdoms are repoſed: So Anointing is a ſacred Signature, betokning Sovereignty, Obedience to the Throne, Submiſſion to the Scepter, Allegiance to the Crown, and Supremacy to the Oyl muſt needs be given, for Oyl will have it: Pour Oyl and Wine, and Water, and Vinegar, or what other Liquor you pleaſe together, Oyl will be ſure to be the uppermoſt: The three firſt Ceremonies make him but High and Mighty, and Puiſſant, but the laſt only makes him Sacred, and therefore ſome have maintai-

ned that a King is *mixtæ Perſonæ cum Sacerdote*, whether he be ſo or no I will not here inſiſt; but ſure I am, that there is much Divinity in the very Name, and Eſſence of Kings; which duly conſidered and believed, that Kings are thus Sacred (as we ought, and God's Word informs us) we would take heed how we touch, take warning how we tear and rend in Pieces, as much as in us lies (with thoſe leaden Meſſengers of Death (with their Gunpowder Commiſſions) to fetch the higher to the lower Powers, and make the King a Subject to the Subjects Wills) the ſacred Perſon of ſo great a Majeſty, whereas the cutting off but a piece of the Lap of *Saul*'s Garment, hath checkt a greater Spirit, than the proudeſt riſer up againſt his Soveraign: We would not ſpeak ſo deſpicably of the Lord's Anointed; what is the King? He is but a Man, he is but one, he hath a Soul to be ſaved as well as others; for though all this be true, yet the End, for which all this is ſaid, is moſt falſe and abominable, for though it be true that the King is but a Man, yet it is alſo true, that that Man is the Light of *Iſrael*, 2 Kings 8. 19. We muſt take heed how we put it out. And though it be true, that ſuch a Piece of Silver is but a Piece of Silver, yet as it bears *Cæſar*'s Image and Superſcription upon it it is more ſignificant; and if thou ſhe

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parē or *impare* it a Jot, if thou art found either clipping or diminiſhing of it in the leſt Degree, thou doſt it to the Prejudice of thine own Life; ſo though a King be but a Man as in himſelf, yet as he bears the Repreſentation of God, and hath his Character ſtamp'd upon him, he is ſomewhat more, if you will believe him that ſaid, *Ye are Gods*, Pſal. 82. 6. and therefore we muſt take heed how we debaſe or detract from them who repreſent ſo great a *Deity*, who by Reaſon of their Proximity, and Nearneſs unto God, in ſome Reſpects, are moſt commonly of more diſcerning Spirits than ordinary Men; For *Mephibo-ſheth*, when his Servant had ſo grievouſly ſlandred him to *David*, makes but a ſhort Complaint, *My Servant hath ſlandred me*; but (as if he ſhould ſay, I need not tell thee much, thou haſt Wiſdom enough to find it out) *My Lord the King is as an Angel of God, do therefore what is good in thine own Eyes*: Therefore, becauſe thou art as an Angel of God, and thy ſelf art a good Intelligencer, as all Angels are, do what is good in thine own Eye; as if he ſhould have ſaid, if thou doeſt only that which ſeemeth to be good in other Mens Eyes, it may be they will perſwade thee that the Thing was true, wherein my Servant ſlandred thy Servant poor *Mephi-boſheth*, and he ſuffer wrongfully. I am of Opinion that God gives to every King,

to

to whom he communicates his Name and Authority, this extraordinary Gift of diſcerning; but becauſe they do not ſometimes make uſe of it to the End it was beſtowed upon them, *viz.* (the better Government of their ſeveral Dominions) but are contented to ſee and diſcern with other Mens Eyes; and to have falſe Spectacles put upon their Noſes, whereby many a good Man ſuffers: God in his Juſtice gives them over, that in their own particular, and wherein their own greateſt Good is chiefly concerned, they ſhall make leſt uſe of their own Judgments, and adviſe, and wholly give themſelves to be overſwayed by the Advice of thoſe, whoſe Judgments, perhaps, is not ſo good as their own, and whoſe Intentions (it may be) are no better than they ſhould be.

It is written, that the Hearts of Kings are in the Hands of the Lord, and he diſpoſeth them as ſeemeth beſt to his Heavenly Wiſdom; certainly I would take a little Advice from that Heart, that is ſo directed by that Hand; the King's Head never plotted Treaſon againſt the Crown, and no Man can wiſh better to his Majeſty than the King. I ſpeak not this in Derogation either of the Great, or Privy Council, (*for it is written, in the Multitude of Councellors, there is Safty*) but in Defence only of theſe Sons of Oyl, who are

are Supreme in both. And as it is true, that the King is but one Man, ſo it is alſo true, that one Man is worth ten thouſand of the People; *Thou art worth ten thouſands of us (though all his Worthies were in Place)* 2 *Sam.* 18. 3. And though it be true, that the King hath a Soul to be ſaved as well as others, yet it is alſo true, that he ſhould have no Body to be crucified by his Subjects, and out of this Diſeſteem of the Perſon, the Ceremonies of State (as Anointing, ſitting in Thrones, holding of Scepters, and Coronation it ſelf) begin to be exploded now a-days; and who look'd for it otherwiſe, when the lawful and decent Ceremonies of the Church were called Reliques of Popery, and Rags of the Whore of *Babylon*: Was it otherwiſe to be expected, but that they would call theſe Ceremonies of State, *theatrica pompa*, Stage-plays, Toys: Tuſh ſay they, what need all theſe Fopperies, a King's Throne is his Juſtice, his Crown his Honour, his Scepter and chiefeſt Strength the Peoples Hearts, his Holy Oyl is his Religion, and Zeal to God's Glory; and ſo it is, what then? May we not have Signs, and the things ſignified alſo? Becauſe the true receiving of the Communion, is the receiving of the Body, and Blood of Chriſt by Faith; therefore ſhall we have no Bread and Wine?

See Buch. de Jure Reg.

Wine? Or becauſe the true Baptiſm is the waſhing away of original Sin, with the Laver of Regeneration; therefore ſhall we have no Water poured on the Child? We have Scripture for theſe Ceremonies, and I am ſure we have no Scripture for the aboliſhing of them, but rather Scripture for the Continuation for ever. *Reges in ſolio collocat in perpetuum*: God eſtabliſhes Kings upon their Thrones for ever, *Job* 36. 7.

CHAP. IV.

Why they are called the Lord's Anointed.

THE Lord's Anointed is, as much as to ſay, the Lord's *Chriſt*, and *Chriſti* ſignifieth *anointed Ones*: In the *Hebrew* you ſhall read it, who ſhall lay his Hand upon the Lord's *Meſſiah*? For he is the Lord's Anointed, 1 *Sam.* 26. 9. In the *Greek*, who can lay his Hand upon the Lord's *Chriſt*. Kings are taken into the Society of God's Name *Dixi, Dii eſtis*, I have ſaid ye are God's; and here into the Society of Chriſt's Name, and all to terrify Subjects from lifting up their Hands againſt the Lord's Anointed

Anointed, as much as if it were God or Christ himself.

Again, Kings are not termed *Uncti Domini* (for that were no Prerogative to them at all) but *Christi Domini*, for not only Persons, but things also, were anointed under the Law; not only Kings, but Priests and Prophets likewise, neither did it rest there, but it extended to the Tabernacle it self, and ran down to the Vessels thereof, even to the very Fireforks, Ashpans, and Snuffers; but unto whom said he any Time, *Tue es Christus meus*, Heb. 1. 4, 5. but unto Christ, and Kings? To Christ once, *Luke* 2. 26. to Kings thirty two times throughout the Bible; four times by God himself; Kings are called *Christi mei*, mine Anointed; six times to God, *Christi tui*, thine Anointed; ten times of God, *Christi ejus*, his Anointed; twelve times in Terms terminant, *Christi Domini*, the Lord's Anointed: And therefore the old Translator observed it rightly, when in the same Word, in the Hebrew, and the Greek, he speaks of the Priest, he translates it *Unctus*; but when of the King (always) *Christus*.

And as they are not *Uncti*, but *Christi*, so they are not *Christi populi*, but *Christi Domini*; not the People's Anointed, but the Lord's Anointed; there may be a Master of the Ceremonies, but there must be no Master of the Substance; they are the Lords Christ, and they hold their Kingdoms

doms under him, in Kings Service; neither are the Kingdoms of the Earth any bodies elſe but Gods: *The Kingdoms are Gods*, Dan. 4. 17. neither are they at any Man's diſpoſing but his. *He giveth them to whom he pleaſeth* (loco citato) therefore for whoſe they are, they are the Lords; and for what they are, they may thank him and none elſe.

Secondly, They are the Lords, becauſe that by him, and in him, and through him, they have their Dominion, and Regiment, from him they have their Crowns, from his Hands their Coronation; *Diadema Regis in manu Dei*, Eſa. 60. 3. The Royal Diadem is in the Hand of God, and out of that Hand he will not part with it ſo much, as for another, to place it upon the King's Head; but it muſt be *tu poſuiſti (tu Domine)* Thou, O Lord, haſt ſet a Crown of pure Gold upon his Head; *Pſal.* 21. 3.

The Emperors uſed to ſtamp their Coyn with a Hand coming out of the Clouds holding a Crown, and placing it upon their Heads: We have no ſuch *Hieroglyphicks* in our Coyn, as a Hand coming out of a Cloud; but we have Grace from Heaven, *Dei gratia*, ſo that there is not a King but may ſay with the Apoſtle, *Gratia Dei ſum qui ſum*, by the Grace of God I am that I am; and indeed Kings are

Kings,

Kings, as *Paul* was an Apoſtle, *not of Men, neither by Man, but by God.*

Thirdly, they are the Lord Chriſts; becauſe, not only their Crowns are in the Hands of the Lord, but he puts the Scepter into theirs, nay, the Scepters which Princes hold in their Hands, are God's Scepters, being there, *virga Dei in manibus ejus*, it is God's Rod that is in their Hands, *Exodus* 17. 9. and therefore right is the *Motto* (and reaſon is it that they ſhould be eſteemed the Lord's Anointed) *DIEU ET MONDROIT*, GOD AND MY RIGHT; none elſe have to do with it, the Scepter of a Kingdom, in the Hands of a King, is the Livery and Seiſon which is given him by God, of the whole *Militia*, within his Dominion, they that take away that, put a Reed into the Hand of *Chriſt's Anointed*; and why ſhould it be expected that they ſhould deal otherwiſe with Chriſt's Anointed than they did with Chriſt himſelf, firſt put a Reed in his Hand, and afterwards a Spear into his Heart.

Fourthly, Kings are the Lord's Anointed, becauſe they ſit upon his Throne: *ſedebat Solomon in Throno Dei*, Solomon *ſate upon God's Throne*, 1 Cor. 29 23. But if *Solomon* ſhould have lived in theſe our Days, inſtead of his *Six Steps to his great Throne of Gold and Ivory*, he ſhould have Six Steppers to his Throne, for the Gold and Ivo-

ry ſake; inſtead of having a Foot-ſtool of Gold under his Feet; he ſhould have much ado to keep a Crown of pure Gold upon his Head; inſtead of Hands *to ſtay his Throne*, he ſhould have Hands enough to *pull it down, and caſt it to the ground*; and inſtead of *two, and twelve Lions fixed on each ſide as a guard unto his Throne*, he ſhould have found many Lyons, without regard, running up and down, ſeeking how they might deſtroy him.

Laſtly, Kings are the Lord's Anointed, becauſe they are anointed with his own Oyl, *Oleo ſancto meo*, with my holy Oyl have I anointed him, *Pſal.* 89. 20. It is not with any common, or vulgar Oyl, or Oyl that any lays claim to but himſelf; but it is *Oleo meo*, my Oyl; neither is it Oyl, that was fetch'd out of any common Shop, or Warehouſe, but it is *Oleo ſancto*, with holy Oyl, Oyl out of the Sanctuary: And no queſtion but this is a main Reaſon (if they would ſpeak out) why ſome have ſuch an aking Tooth at the Sanctuaries, becauſe they maintain in them Oyl for the Anointing of Kings; but if the Alabaſter Box were broken, the Ointment would ſoon be loſt: If they could perſwade the King out of the Church into the Barn, they would ſoon pull a Reed out of the Thatch, to put into his Hand, inſtead of a Scepter; or if they could get him to hear Sermons under a Hedge,

Hedge, there would not be Materials wanting to make a Crown of Thorns to pleat it on his Head. Thus you ſee the Reaſons, why Kings are called the Lord's Anointed, becauſe the Lord hath appropriated them unto himſelf, not in a common and general Way, but in a particular and excluſive Manner: *My King, my Kingdom, my Crown, my Scepter, my Throne, my Oyl*, where is there left any place for Claim? Pride may thruſt down Angels out of Heaven, and Violence may crucify the Son of God: *But* (all theſe things conſidered) *who can ſtretch forth his Hand againſt the Lord's Anointed, and be guiltleſs?* 1 Sam. 26. 9.

CHAP. V.

Whether bad Kings be the Lord's Anointed, or not.

THey are; for they are of the Lord's ſending, and appointment as well as the good. *I will ſet an evil Man to rule over them*, (ſaith God) *and I gave them a King in mine anger*, Hoſea 13. 11. which King was *Saul*, which *Saul* was a Tyrant, which Tyrant was the Lord's Anointed;

when he was at the worſt, you cannot have two better Witneſſes than *David*, and the Holy Ghoſt, 1 *Sam.* 26. 9, 11. *Cyrus* was a Heathen *Perſian*, and one that knew not God, yet for all that, *Hæc dicit Dominus, Cyro Chriſto meo, Thus ſaith the Lord to Cyrus mine Anointed*, *Eſay* 45. 1. *Nero* was no good Emperor, but a Monſter of Mankind, yet St. *Peter*, in whoſe Days he wrote his Epiſtle, commanded all Chriſtians to ſubmit to him, 1 *Pet.* 2. 13.

Haſael, whom the Lord fore-ſaw, and fore-ſhewed unto his Prophet *Eliſha*, to be the Deſtroyer of his People of *Iſrael*, and one, *that ſhould make them like the Duſt by threſhing*, 2 *Kings* 13. 7. one that will *ſet their ſtrong holds on fire, ſlay their young Men with the Sword, daſh their Children againſt the Wall, and rip up their Women with Child*; inſomuch that it made the Prophet weep to foreſee all the Miſeries that ſhould happen, 2 *Kings* 8. 12. inſomuch that it made *Haſael* himſelf (when he was told thereof) cry out, *is thy Servant a Dog, that he ſhould do all theſe things?* verſ. 13. yet for all this, God will have him to be King, and it be but to ſcourge his People, *the Lord hath ſhewed me that thou ſhalt be King over Syria*, verſ. 13.

Julian, when from his Chriſtianity, he fell to flat *Paganiſme*, yet this Anointing held, no Chriſtian ever ſought, no Preacher ever taught to touch him, or reſiſt him

him in the leaſt degree; for whilſt the cruel and bloody Emperors were perſecuting the poor Chriſtians, they were fitting their Necks for the Yoke, and teaching one another Poſtures, how they might ſtand faireſt for the Stroke of Death. And this was not *quia deerant vires*, becauſe they could not help it; for the greateſt Part of *Julian*'s Army, and the moſt Part of his Empire were Chriſtians: For ſaith *Tertullian* in his apologetical Defence of the Chriſtians of thoſe times, *una nox pauculis Faculis, &c. One Night, with a few Fire-brands, will yield us ſufficient Revenge, if we durſt, by Reaſon of our Chriſtian Obligation: And ſhews how they neither wanted Forces, or Numbers*, and that neither the *Moors, or the Perſians, or any other Nation whatſoever, were more mighty, or populous than they*: And how they *filled all Places, Towns, Cities, Imperial Palaces, Senates, and Seats of Judgment; and that they could do any thing, in their Revenge, if it were any thing lawful*; but this Anointing was the thing that kept the Swelling down, and hindred the corrupt Humours from gathering to a Head: And therefore it is not as *Stephanus Junius, Franciſcus, Hottomanus, Georgius, Buchananus, Ficklerus & Reneeherus*, with the reſt of the Pillars of the *Puritan Anarchy*, do anſwer (being gravell'd at the Practice of the Primitive Chriſtians, and thoſe Precepts of the holy

Apoſtle) that the Church then (as it were ſwathed in the Bonds of Weakneſs) had not Strength enough to make powerful Reſiſtance; and therefore, ſo the one taught, and the other obeyed: But if this Doctrine were allowable, then would inevitably follow theſe two groſs Abſurdities.

1. That the Pen of the Holy Ghoſt (which taught Submiſſion even to the worſt of Kings) was not directed according to the Equity of the Thing, but the Neceſſity of the Times.

2. That either the Holy Ghoſt muſt turn Politician, and become a Time-ſerver, or elſe the Church muſt looſe the Means of its Being, and Subſiſtance. Whereas we know the contrary ſo well, that when *Acies Eccleſiæ* was ſo far from its *bene ordinata*, that when all the Soldiers fled, and the Life-guard routed, the Lord of Hoſt (the General himſelf) taken Priſonet, yet then, like the Sun, looking biggeſt in the loweſt Eſtate, ſo the Son of Righteouſneſs, *think ye not that I can pray unto my Father, and he will ſend Legions of Angels*; and rather than God's Children ſhall be oppreſſed by a Company of *Egyptians* (if it be his Pleaſure to deliver them) he can, without the drawing of one Sword, turn Rivers into Blood, produce an Army of Frogs to deſtroy them: And rather than they ſhould be neceſſitated for lack of Means, ſend Swarms of Flies, that may

ſerve

ſerve them in the ſtead of ſo many reſcuing Angels; and therefore it was not any Neceſſity, that the Church was, of could be in that procured in the Apoſtles, or the firſt Chriſtians, either that Doctrine, or that Uſe; it was not Diſability, but Duty, not want of Strength, but a reverend Regard of the Lord's Anointed, that wrought theſe Effects in both: Let the People be never ſo many and mighty, and the Princes of the People never ſo wicked and cruel, *mos gerendus eſt*, we muſt obey him; not in the Performance of their unjuſt Commands; but in Submiſſion to their juſt Authority; if not by our active, yet by our paſſive Obedience: If not for their own ſakes, yet *propter Dominum*, for the Lord's ſake; if not for Wrath, yet for Conſcience ſake, *Rom.* 13. 5. If it goeth againſt thy Conſcience, ſay, as the People were wont to ſay, when they fell down before the Aſs that carried the Image of the Goddeſs *Iſis* upon his Back, *non tibi, ſed Religioni*; if thy Conſcience condemns thee, God is greater than thy Conſcience, and we muſt look what he commands, as well as what ſhe dictates; the one may be miſled, the other cannot miſlead; Sacrifice may be either pleaſing or diſpleaſing to the Lord; but Obedience was never faulty; thou may'ſt offer the Sacrifice of Fools, when thou thinkeſt thou doeſt well; but upon how ſure Grounds

Grounds goes he, who can ſay with the Prophet in all his Actions, *If I have gone aſtray, O Lord, thou haſt cauſed me to err?* Never deviating from the expreſs of his Word. Now God gives us expreſs Command, that we ſhould not touch his Anointed, what Condition ſoever they are of: *Nolite Tangere Chriſtos meos*, touch not mine Anointed; and where God's Rules are general, we muſt not put in Exceptions of our own; for the Wickedneſs of a King can no more make void God's Ordinance of our Obedience unto him, than Man's Unbelief can fruſtrate God's Decree in us, *Rom.* 3. 3. Let *Saul* be wicked, and let wicked *Saul* be but once anointed, *David* ſtates the Queſtion neither concerning *Saul*, nor his Wickedneſs, but whether he being the Lord's Anointed (there's the Buſineſs) it is lawful to ſtretch forth a Hand againſt him (*Who can ſtretch forth his Hand againſt the Lord's Anointed and be guiltleſs?* 2 Sam. 26. 9.

CHAP.

CHAP. VI.

Whether upon any Pretences whatſoever it be lawful to depoſe, murder, or ſo much as touch the Lord's Anointed.

1 *Sam.* 24. 6. THere was the firſt Time that ever it was put to the Vote, whether a King might be put to Death, or not, but it was reſolved upon the Queſtion in that Parliament; *Ne perdas*, deſtroy him not; it is well that *David* had a negative Voice, or elſe it had been but a bad Precedent for Kings; it is well that the Men, with whom *David* had this Parley, would hearken unto Reaſon, and let that ſway them, otherwiſe *David* might have been forced to fly as faſt away from his own Men, as he did at firſt from *Saul*: For there wanted no Lay-preachers then, to preach the Deſtruction and Slaughter of Princes, under the Pretences of wicked Government and Tyrany; who had the Trick then, as well as now, to couch their foul Meaning in good Words, and Scripture Phraſe, with a *dixit Dominus*, when the Lord ſaid no ſuch thing; as *David's Zealots.* 1 Sam. 24. 4. *This is the day whereof the Lord ſaid unto thee, I will deliver*

ver thine Enemy into thine Hand, and thou ſhalt do unto him (what?) *as ſhall ſeem good unto thee*, that is, thou ſhall murder him, that was their meaning: Though the Word was a good Word; and we do not read that the Lord ſaid any ſuch thing at all: So *Abiſhai*, 1 Sam 26. 8. *God hath delivered thine Enemy into thine Hand*: What then? Therefore let me ſmite him: No ſuch Matter; *David* denies the Conſequence, as if he could have ſaid, *God hath delivered him into my Hand*, but I will make no ſuch bad Uſe of his Deliverance. I had rather thereby ſhew him his own Error, and my Innocency, than any way ſtretch forth my Hand againſt him, for he is the Lord's Anointed, and when Sleep had betrayed *Saul* to *David*'s Power, in the Trench, and made the King a Subject for *David*'s Innocence, he eſteemed himſelf but as a Partridge in the Wilderneſs, when he might have caught the Eagle in the Neſt; He pacified *Saul*'s Anger by enabling his Power to hurt, *ſent him his Spear*, (it ſeems he did not think fit to keep the King's Militia in his Hands) and humbly begs, *Let not my Blood fall to the Earth*; when, if it had not been for *David*, *Abiſhai* would have ſmitten *Saul* unto the Earth at once; ſo that he needed not to have ſmitten him the ſecond Time; but *David* would not; deſtroy him not, ſaith he, and his Reaſon was, *Quis poteſt?* Who can ſtretch forth his

his Hand againſt the Lord's Anointed and be guiltleſs?

Another moſt notable Demonſtration of *David*'s Innocency, and Subjection unto a hard Maſter, a moſt tyrannical King, cruel *Saul*, we have 1 *Sam.* 24. When in the Cave of *Engiddi*, *David* might have cut off *Saul*'s Head; like precious Ointment, he deſcends only to the Skirts of his Garment, and with a *Quid feci?* Checks himſelf, and beſhrews his Heart that he had done ſo much, and upon a little looking back of *Saul* (as if he had put on Rays of Majeſty) *David* bows, and ſtoops with his Face to the Earth to him, when he might have laid his Honour in the Duſt, call'd him *my Father*; when that Father came to ſacrifice him upon the Mountains, and (*Iſaac-like*) nothing but *Jee my Father*, when he could ſee nothing but Fire, and Sword, and himſelf alſo the Lamb ready for the Sacrifice. A true *Iſaac* (*though many young Men ſtaid behind with the Aſs*) will after his Father, though he have Fire in the one Hand and a Knife in the other, ready for to ſacrifice his Follower. A right *David*, and he that is a Man after God's own Heart, though he could bite to Death, and gnaw into the very Bowels of his Soveraign, yet he will aſſume no further Power to hurt them to the biting of a Flea; *after whom is the King of Iſrael come out? After a Flea? After whom doth Saul*

Saul purſue? After a dead Dog? When he might have caught the Lion in the Toil. I could eaſily be endleſs in Inſtances of the like Nature, as our Saviour Chriſt's Obedience to the Death, under the Reign of *Tiberius*, his Diſciples under *Nero*, *Claudius*, and *Caligula*, whoſe Governments were oppoſite to the Propagation of the Goſpel, as themſelves were Enemies to the Propagators of it; yet we ſee they neither attempted the Alteration of the one, nor the Deſtruction of the other; yet Chriſt could do much if he pleaſed; and if the Napkins of St. *Paul*, and the Shadow of St. *Peter* could cure Diſeaſes; if a Word out of their Mouths could ſtrike Men and Women Dead in the Place; if an Oration at the Bar could make a King tremble on the Bench, then ſurely you will confeſs that his Diſciples could do ſomething: Yet nothing was done or attempted againſt thoſe wicked, cruel, and Pagan Emperors, one Inſtance ſhall ſuffice for all: What Miſchief or Injury could be done more to a People, than *Nebuchadonozar*, King of *Babylon*, did unto the *Jews*, who ſlew their King, their Nobles, their Parents, their Children, their Kinſfolks, burn'd their Country, their Cities, their *Jeruſalem*, their Temple, and carried the reſidue (who were left alive) Captives with him to *Babylon*. And now behold (then) *Nebuchadonozer*'s good Subjects: Will

Will you hear what Advice the Prophet *Daniel* gives them for all this? *Baruch* 1. 11. *Pray you for the Life of Nebuchadonozer King of Babylon, and for the Life of Balthazer his Son, that their Days may be upon Earth, as the days of Heaven, and the Lord will give us Strength*; (what to do? To wage War againſt him?) *and lighten our Eyes* (what, with new Revelations how they may be reveng'd? O no) *that we may live under the Shadow of Nebuchadonozer King of Babylon, and under the Shadow of Balthazer his Son, and that we may ſerve them many days and find Favour in their Sight*, truly ſhewing that a King is *Alkum*, *Prov.* 30. 31. *One, againſt whom there is no riſing up*; that is, not upon any Pretences whatſoever: There can be no Pretences whatſoever more fair and ſpecious than thoſe of defending the Church, and redreſſing the Common-wealth. For the firſt, if Religion be any thing puſhed at, think you that Rebellion will keep it up, or that it ever ſtood in need of ſuch Hands? When God refuſed to have his Temple built by *David*, becauſe he was a Fighter of the Lord's Battles; think you that he will have his Church defended by Fighters againſt the Lord's Anointed? To defend Religion by Rebellion, were to defend it by Means condemned by the ſame Religion we would defend; and to reform or redreſs the Common-wealth, by Inſurre-

ction and Rebellion, were to rectify an Error with the greateſt of all Miſchiefs. No Government worſe than a Civil War, and the worſt Governor is always better than the beſt Rebel: *Rebellion is as the Sin of Witchcraft, and Stubbornneſs is as Idolatry*: And how perilous a thing it is, for the Feet to judge the Head, the Subjects to choſe what Government and Governors they will have, to condemn what and whom they pleaſe, to make what Pretences and Surmiſes they have a mind to, this Kingdom, by woful Experience, hath had ſad Experience. Imbecilities and Weakneſſes in Princes are no Arguments for the Chaſtiſements, Depoſing or Murdering of Kings; for then giddy Heads will never want Matter or Pretences to cloak their Rebellion: Shall *Moſes*, becauſe *Pharaoh* was an Oppreſſor of God's People, and had hardned his Heart, and would not let the *Iſraelites* depart, therefore inflict Puniſhments upon *Pharaoh*, or ſo much as depart without his Leave? Though *Moſes* could inflict Puniſhments upon the whole Land, yet his Commiſſion never went ſo far as to touch *Pharaoh* in the leaſt Degree; though Swarms of Flies came into the Houſe of *Pharaoh*, and Frogs entred into the King's Chamber; yet we read not that they ſeized on *Pharaoh*'s Perſon; there were Lice in all their Quarters, ſaith the Pſalmiſt, and there became

became Lice in Man and Beaſt, upon the ſmiting on the Duſt, but none were ſmitten of the Perſon of the King: Boyls and Blanes were upon all the *Egyptians*, and upon the Magicians, ſo ſore, as they could not ſtand in the Preſence of *Pharaoh*, but they were not on *Pharaoh*, that he could not ſtand himſelf; *Pharaoh* his eldeſt Son may die, but *Vivat Rex*, *Pharaoh* muſt not be touch'd. Did *Abſalom* do well to conſpire againſt his Father, though he defiled *Uriah*'s Bed, and cloaked Adultery with Murther? Should the Prieſt, Peers, Prophets, or People offer to depoſe *Solomon*, becauſe he had brought ſtrange Wives into the Land, and as ſtrange Religion into the Church? Shall *Elias* entice *Ahab*'s Subjects to Rebellion, becauſe he ſuffered *Jezebel* to put *Naboth* to Death, and killed the Lord's Prophets? Shall *Peter* take Vengeance upon *Herod* becauſe he put him in Priſon, beheaded *John* the Baptiſt, and killed *James*? Shall *Ruben* be no Patriarch becauſe he was unſtable as Water? Shall *Simeon* and *Levi* looſe their Patriarchal Dignity becauſe they were Brethren in Iniquity, and Inſtruments of Cruelty, becauſe, in their Anger, they ſlew a Man, and, in their Self-will, digged down a Wall? Shall *Judah* be depoſed from his Rule and Government for making a Bargain with a Harlot upon the High-way? Shall *Iſſachar* not be numbred

amongſt the other Twelve becauſe he was none of the wiſeſt? No Reaſon; they were Patriarchs as well as the reſt, which was the immediate Government before Kings; and (indeed) were Princes themſelves: *Princeps Dei es inter nos*, Gen. 28. 6. *Thou art a mighty Prince amongſt us:* And thus much ſhall ſuffice (and I hope ſufficient) to ſhew, that no Faults or Pretences whatſoever can make it lawful to depoſe, or ſo much as to touch the Lord's Anointed.

CHAP. VII.

What is meant by touching the Lord's Anointed, or ſtretching forth the Hand againſt the Lord's Anointed.

NOT dare to touch the Lord's Anointed, is an awful Reverence, and a ſuppoſed Difference to be kept between every Subject and his Soveraign, eſpecially in Point of Violence. A Mother, doubting the Diſcretion of her *Children*, and being to leave ſome curious Looking-glaſs in a Place, doth not command her Children they ſhould not break it, but that they ſhould not touch it; knowing full well,

well, that if they have the Liberty to meddle with it in the leaſt Degree, they may break it before they are aware, and deſtroy it when they think leaſt of any ſuch Matter. So God is very chary of his King, wherein he beholds the Repreſentation of himſelf, and knowing him to be but brittle, and though the moſt refined Earth, yet but Glaſs: He commands his People that they ſhould not touch his Anointed; knowing that if they were permitted but to tamper with him in the leſt Degree, their rude Hands may break it in Pieces, when they do but think to ſet it right.

A Touch is but of one Man, though but with one of his Fingers, yet this muſt not be; *Nolite tangere*; it is not ſaid, *Ne tangere*, wherein only the Act of touching is forbidden, but *Nolite tangere*, whereby the Will is alſo prohibited: How wary ſhould we be in touching, when the Lord is ſo cautious in his Prohibition?

Now ſtretching forth the Hand may ſignify a Combination of many into one Confederacy, the Hand being a Part of the Body, compoſed of five Members (one and all) but this muſt not be; a moſt unhappy Inſtrument is that Hand that *turns it ſelf* into the Bowels of its own Body; if the Head break out by chance, the Hands muſt not preſently be in the Head, clawing, with invenomed Nails, the Cor-

ruption there, leſt that itching Deſire turn into Smart in the End, leſt when the peaceable Day, ſpringing from on high, ſhall happily viſit you *that now ſit in Darkneſs, and in the Shadow of Death*, we then ſee our bloody Hands, and this (once happy) Kingdom, the only Pillow whereon Peace had laid her Head, ſtreamed (like the *Egyptian* River) all with Blood: In a Word, by touching the Lord's Anointed, or by ſtretching forth the Hand againſt him, is meant any kind of Violence that is uſed againſt ſacred Majeſty, and the Signification thereof is of a large Extent; for we ſtretch forth our Hands when we do but lift up our Heels in Scorn againſt him; *Who ſo lifteth up his Heel*, Pſalm 41. 9.

Secondly, we ſtretch forth our Hands againſt the Lord's Anointed when we do but raiſe up Arms in our own Defence; *Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God, and draweth Damnation upon himſelf.* Rom. 3.

Thirdly, we ſtretch forth our Hands againſt the Lord's Anointed, if we ſtretch not our Tongue and Voice when we hear of any traiterous Plots or Conſpiracies againſt the Lord's *Anointed*, and ſo bring ſuch Conſpiracies to Light: *It is a ſoul thing to hear the Voice of Conſpiracy, and not to utter it*, Lev. 5. 1. As good lay thy Hand upon the Lord's Anointed, as lay

lay thy Hand upon thy Mouth and conceal the Treason.

Fourthly, We ſtretch forth our Hands againſt the Lord's Anointed when we do not ſtretch forth our Hands for the Lord's Anointed when we ſee him aſſaulted with any Danger, or traiterous Oppoſings. Should a Man ſee his Father fiercely aſſaulted and ſhould not preſently run to his Reſcue, but ſhould ſuffer him to be ſlain before his Face, would we not equally exclaim againſt him with the Murtherers, *Qui non vetat peccare quum poteſt, jubet*, he bids that doth not forbid with all his Power (like a true Son) ſuch Outrages and Violence, to be committed againſt the Father of his Country.

Fifthly, We touch the Lord's Anointed when we touch his Crown and Dignity, intrench upon his *Regalia*, hold or withhold his Sons or Daughters, kill or take Priſoners his Men of War. We muſt take heed of defacing the Garment, as well as of hurting the Perſon, for they are both *Sacred*; the precious *Ointment wet not Aaron's Head alone, but it ran down upon his Beard, and down unto the Skirts of his Garment*, making all *Sacred* that was about him; ſuch Touchings therefore are worſe than if we touch the Perſon with the greateſt Violence, for then the Anointed are the moſt touched, when they are touched where the Anointing is, which

is

is their State and Crown, dearer to them than their Lives; touch both, the Murder of the Perſon is but a Conſequence to the Depoſement of the Dignity.

Sixthly, We touch the Lord's Anointed when we take away his Revenue and Livelihood from him; the Devil thought that he had ſtretched forth his Hand exceedingly againſt *Job*, touch'd (and touch'd him to the quick) when he had procured God's Permiſſion, that the *Sabeans* and *Chaldeans* ſhould take away his Oxen and Aſſes, his Sheep and Camels, and plundered him of all he had; God called this *a Deſtruction unto Job*, Job 2. 3. and that before ever a Hand was ſtretched forth to touch either his Bone, or his Fleſh.

Seventhly, Is there no Stroke but what the Hand gives? Yes, the Tongue can ſtrike as well as the beſt: *Jerem.* tells us ſo, *Venite, percutiamus cum lingua*: Come let us ſmite him with the Tongue, *Jer.* 18. 18. and *David* ſaid, *His Tongue was a two-edged Sword: There is,* (ſaith *Solomon*) *that ſpeaketh* (and that writeth too) *like the piercing of a Sword*: It is bad enough in any, or againſt any Man, but worſt of all againſt the Lord's Anointed; for it is ſaid *Thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of the People*: St. *Paul*, but for calling of a High Prieſt, *painted Wall*, (though) when he cauſed him to be *ſmitten*

Contrary

Contrary to the Law, yet he eat his Words, and confeſſed his Error; and now many that would ſeem to be Followers of *Paul*, are Revilers of Kings, and make no Bones thereof. The ſame God that commanded *Laban*, in reſpect of his Servant, *Vide ne quid loquare durius*, ſee you give him no ill Language, certainly expects that Subjects ſhould ſet a Watch before their Mouths, to keep the Door of their Lips, *leſt they Offend with their Tongue*, in ſpeaking ill of Princes.

Eighthly, As the Tongue can ſtrike without a Hand, ſo the Heart can curſe without a Tongue: Eccl. 10. 2. *Curſe not the King, no not in thy Heart, for a Bird in the Air ſhall carry the Voice, and that which hath Wings ſhall tell the Matter*: The Hand implies both; never was the *Hand* ſtretched forth to any evil Act, but the Heart was the *Privy* Counſellor, and the Tongue the chief Perſuader unto ſuch Enormities; therefore it is good, *obſtare principiis*, to cruſh the Cockatrice Egg, kill it in the Heart, leſt thoſe *pravæ cogitationes* want Room, and then *out of the abundance of the Heart the Mouth ſpeaketh*, and perſuades the Hand to be the Deſtruction of the whole Body; if Hand, and Heart, and Tongue, and *Pen*, were thus regulated, we need not long look for Peace, or deſpair of an Accommodation; but whilſt the Hand is up, and the Heart is ſet at Liberty,

berty, and the Tongue ſaith, *Our Tongues are our own, we ought to ſpeak, who is Lord over us?* And every Pen is *a ready Writer, in Matters pertaining to the King*: In vain it is to ſeem Chriſtians, whilſt we are ſuch Anti-Chriſts: The Bible under our Arm falls to the Ground, whilſt we ſtretch forth our Hand againſt the Lord's Anointed; why do we take God's Word into our Mouths, if we let it not down into our Hearts, to do as that Word directs us? Chriſtian Liberty never cut the String, that tied the Tongue to thoſe Obſervances. Of theſe things there might be Applications made, but lapping as they go along is beſt for Dogs, where there are Cordials in the River.

It ſeems by the Story, that Kings may be courſly dealt with all, if Men make no Bones of being guilty; they ſtand like the forbidden Tree, in the midſt of the Paradiſe of God, Men may touch them, but they had better let them alone; if God had placed (at the firſt) Cherubims, and a flaming Sword, turning every way to defend that Tree, how could there have been a trial of *Adam*'s Obedience? So if God by ſome Inſtinct, had chain'd the Hearts of Men, and tied their Hands, and bound them to the Peace, ſo that they could neither in Thought, Word, nor Deed, have committed Violence againſt his Vicegerent, how could there have

been a trial of the Subjects Duty? The Tree had no Guard, nor Fence about it, but only, *thou ſhalt not eat thereof, if thou doeſt, thou ſhalt ſurely die the Death.* Princes have no better Security for themſelves, than the Almighty's Command for their Preſervation, *Nolite tangere, &c.* Touch not mine Anointed, to break the firſt, was but Death, the ſecond is Damnation; if you reſiſt the higher Powers, you reſiſt the higheſt God, and he that reſiſteth ſhall be damned, *Rom.* 13. 2. The Commandment concerning the Tree of Paradiſe was only *thou ſhalt not eat thereof*, but we are forbidden to touch ſo much as a Leaf of our forbidden Tree, much leſs to ſhake down all his Fruit; *there is hopes of a Tree*, ſaith *Job*, *that if it be cut down, yet it will ſprout again*, but not only a Finger, a Hand, but an Axe muſt be laid to the Root of the tall Cedar of our *Lebanus*; yea, they muſt be rooted up like the Names of *Taromius*; they will not leave ſo much as a Stump of *Nebuchadnezzer*'s Tree chain'd to the Earth, up muſt all Root and Branch, till all the Royal Branches lie like Sprey upon the Ground: Theſe Men had rather be deſtroyed themſelves, than ſay the Lord's Anointed is not to be deſtroyed. Go ye blind Zealots, hearken to your Wives, and let them perſuade you to Diſobedience, and the Devil them, as *Eve* did *Adam*, and the Devil her; behold

hold the Objects she presents unto your View; how good they seem, how fair they look, how pleasant they are to thine Eye, how wise you think you shall be, how full of Knowledge, when poor Wretches, you shall find all these Promises turned into Fig-leaves, to hide your Nakedness: All these golden Apples of *Palestine* once toucht, evaporated into Stench and Blindness, and that your Disobedience hath given you nothing but Curses, and brought you nothing but Sorrows and Death upon your Selves and Children, and profited nothing but the turning of an *Edom* into a Wilderness, till you be glad to eat the Herbs of the Field, and by the same Fault, fall into the same Punishment with our Neighbours of *Germany*, die with Grass in your Mouths. These things fell upon *Adam* for his Disobedience unto God, and the like will fall upon us (the Sons of *Adam*) for our Disobedience unto God's Anointed. O then let us not by any Means lift up our Hands against the Lord's Anointed, lest (like *Adam*) we fall from our State of Innocence, and be guilty: Guilty of all the Blood that hath, and shall be spilt upon this Land, guilty of the Tears of so many Fatherless Children and Widows: And if we will not be obedient unto a Prince of Men, guilty of all the eternal Thraldom and Submission unto

unto a Prince of Devils: Take then the Advice of the wiſe *Solomon*, Prov. 30. 32. *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thy Hand upon thy Mouth: Fear God, honour the King, have nothing to do with them that are ſubject unto Change, for their Deſtruction cometh ſuddenly*; and ſo will yours. Let no Man deceive himſelf; he who is not good in his particular Calling, can never be good in his general Calling. He is no good Man, that is no good Servant, and if he be no good Subject, he is no good Chriſtian; he that honoureth not the King, doth never fear God; and except he obeys both, he obeys neither.

CHAP. VIII.

Whether Kings now-a-days are to be had in the ſame Veneration and Eſteem, as Kings were under the Law, by reaſon of our Chriſtian Liberty.

CErtainly the murmuring of *Corah*, *Dathan* and *Abiram*, with their Complices: *Thou ſeekeſt to make thy ſelf altogether a Prince over us, the Lord is among us, we are all alike Holy unto the Lord*, (and

therefore *Moſes* and *Aaron* muſt be no more excellent than the reſt of the People) was no Propheſie to be fulfilled in theſe our Days; for if it had, ſurely our Saviour would never have paid Tribute for *Himſelf* and *Peter*, *Mat.* 17. 27. which was a Symbole of their Subjection to Heathen Pagans; *for this Cauſe pay ye Tribute*, Rom. 13. 6. we have thoſe who are apt enough to make Arguments with our Saviour, bearing this Concluſion, *then are the Children free*, Mat. 17. 26. But few that will imitate his peaceable Example, *to fiſh for Money*, rather than offend the higher Powers, *Mat.* 17. 27. And if you conjecture that our Saviour did this meerly for Quietneſs ſake, behold the Queſtion rightly ſtated. *Is it lawful to give Tribute to Cæſar or not?* Mat. 22. 17. Seriouſly propounded, *Maſter we know that thou art true* (and therefore we hope thou wilt not deceive us with a Lie) *and teacheſt the way of God in Truth* (and therefore thou wilt not cauſe us to err through the Deceiveableneſs of Unrighteouſneſs) *neither careſt thou for any Man* (and therefore thou wilt not be afraid to ſpeak the Truth) *thou regardeſt not the Perſon of Men*) therefore fearing only God, thou wilt boldly, and faithfully without Partiality, or Fear, plainly tell us, whether it be lawful or not) clearly determined and concluded upon; *Da Cæſari quæ ſunt Cæſaris*, Mat. 22. 21.

If

If Chriſtian Liberty, ſhould looſe the Reigns of Civil Government, then Chriſt would never have acknowledged *Pilate*'s Power to have been of *God*, John 19. 11: If Subjection unto Kings were a Hinderance to the Propagation of the Goſpel, then St. *Peter* would never have exhorted the Chriſtians to *ſubmit themſelves to every Ordinance of Man*, 1 Pet. 2. 9. We have too many Submitters now-a-days unto every Ordinance of Men, but they are not unto ſuch Ordinances, whereof the King is Supreme, 1 Pet. 2. 13.

Object. It is better to obey God than Man, and therefore for his ſake we cannot obey every Ordinance of Man.

Sol. The Apoſtle doth not in this Place diſcourſe of Obedience, but of Submiſſion: Obedience is to be given to things only Lawful; Submiſſion is to be given to any Ordinance whatſoever, though not for the Things ſake, which is commanded, yet *propter Dominum*, for the Lord's ſake who doth command ſo abſolute Submiſſion: Where God commands one Thing, and the King commands another Thing, we may refuſe his Will, and there is perfect Obedience, when God commands one Thing, and the King commands the contrary, we may not reſiſt his Authority, and therein is true Submiſſion; and this the Apoſtle doth not only aſſure us to be the *Will of God*, but puts this *Well-doing* in

the ſtead of Knowledge and Wiſdom, whereby *the Ignorance of fooliſh Men may be put to Silence*, 1 *Pet.* 2. 15. When Freedom ſtands on tiptoes, her Coat is too ſhort to cover her Maliciouſneſs; therefore the Apoſtle exhorts us to behave our ſelves *as Free, but not uſing our Liberty, as a Cloak for Maliciouſneſs*, 1 Pet. 2. 16.

If Chriſtian Liberty did break the School of Civil Government, then Saint *Paul* would never have been ſuch a School-Maſter to the *Romans*, Rom. 13. *Let every Soul be ſubject to the higher Powers*: An excellent Rule for our Obedience, *every Soul*, no Exemption by Greatneſs, or Holineſs, or any By-reſpect whatſoever, but if he have a *Soul*, *let him be ſubject to the higher Powers*: If two Powers claſh one againſt another, here we know which to ſtick to in our Obedience, that is, which is *higheſt* (and that Saint *Peter* plainly tells us is the King, *whether to the King as Supreme*, 1 Pet. 2. 13.) *There is no Power but of God, the Powers that be, are of God, whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation*, verſ. 2. What Chriſtian then can have his Conſcience ſo miſled, as to reſiſt thoſe Powers out of Conſcience, when the Apoſtle plainly tells us, *verſ.* 1. *We muſt needs be ſubject, not only for Wrath* (that is, for Fear

Fear of them) *but also for Conscience sake*, because God commanded it.

There were Anti-monarchists, and Anti-dignitarians even in the Apostles time, but if it had been laudable or agreeable to Christian Liberty, then Saint *Jude*, in his Epistle, *vers.* 8. would never have called *the Despisers of Dominion and Evil speakers of Dignities, Filthy-Dreamers, and Defilers of the Flesh* (as he put them, so we find them both together) he never would have compared them to brute Beasts, *vers.* 10. he never would have pronounced *Woes* unto them, as unto the Goers *into the Ways of Cain: Greedy Runners after the Error of Balaam for Reward, and Perishers* (*as in the gain-saying of Corah*) *vers.* 11. He would never have compared them to Clouds *without Water, carried about with Wind: To fruitless wretched Trees, twice dead, plucked up by the Roots: To raging Waves of the Sea, foaming out their own Shame: Wandring Stars, to whom is reserved the Blackness of Darkness for ever. vers.* 12, 13. he never would have described them unto *you so fully, to be Murmurers, Complainers, Walkers after their own Lusts, wide-mouth'd, Speakers of great swelling Words, having of Mens Persons in Admiration, by reason of Advantage, Separatists, Sensual* (and though they pretend never so much unto it) *having not the Spirit*, vers. 16. 19.

Christian Liberty frees from the Cere-

mony of the Law, not from the Subſtance of the Goſpel: Whereof we ſee Submiſſion and Subjection unto Kings is a great Part. The *Roman* Yoke, and the *Roman* Hands which held the Plough, Ploughing upon the Chriſtians Backs, and made long Furrows, and for a long Time were both adverſe to the Propagation of Chriſt's Goſpel; yet during all that Time, neither Chriſt, nor any of his Diſciples ever attempted either the Change of the one, or the Diſplaying of the other; and ſhall we think our ſelves more wiſe than he, who is *the Wiſdom of the Father*? Or better adviſed than by him, who is the *everlaſting Counſellor*? Or, that any Man's Doctrine can ſettle us in more Peace and Quietneſs than he, who is *Princeps Pacis*, the Prince of Peace? Will you have more Orthodox Fathers than the Apoſtles? Or the Children of this Generation to be wiſer than the Fathers of Old? Chriſt and his Apoſtles with all the Ancient Fathers taught, and ſubſcribed to this Doctrine: Firſt, Chriſt, *Da Cæſari quæ ſunt Cæſaris*: Then Saint *Paul*, *Render to all their Due, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour*, and all to *Cæſar*: Then Saint *Peter*, *Submit your ſelves*, &c. *Fear God, Honour the King*, &c. *ſic paſſim in Scripturis*.

Dear Chriſtians, we are better pleaſed with

with the glittering Tinſel of a painted Baby from a Pedler's Shop, than with the rich, and ineſtimable Jewels of Divine Truth? Will we ſuffer our Selves to be cozened with the gilded Slips of Error? And what *Enthuſiaſmes* every pretended Spirit, if not every Cobler, Weaver, Groom, or Coach-man, ſhall dictate, who are but *velut ignes*, and *velut flatus*, as it were of Fire, or as it were a mighty and ruſhing Wind, but nothing ſenſible, ſome hot Exhalations of the Brain ſet on Fire, by the continual Motion, and Agitation of the Tongue. Good God, have we thus learnt Chriſt? Is this the Fruit of ſo clear a Goſpel? And the Return of all our Holy Mothers Care, and Pains for Education? Shall we take God's Word into our Mouths and preach Sedition, Rebellion, and Inſurrection, contrary to that Word which we pretend to preach? To maintain Religion by Inſurrection, is to maintain it by means, condemned by the ſame Religion we would maintain.

CHAP.

CHAP. IX.

Whether a King failing in his Duty, and not performing thoſe things which he hath ſworn unto at his Coronation (ſo ſolemnly) the People are not diſobliged in their Obedience unto him, and may, thereupon, Depoſe or put him to Death?

IF Kings held their Crowns by Indentures from the People, then were the People diſobliged to their Obedience unto him, upon his failing (in Thoſe things whereto he hath been ſworn) on his Part; but if they receive their Crowns immediately from God, and that by him alone *Kings Reign* (as hath been heretofore proved at large) then all the Failings that can be in a King, can but make him a bad King; but ſtill he muſt remain a King; the Oath aſſures us of his being a good King, not of his being a King; for he was King before he took it: Coronation is but a Ceremony, and his Oath is but at his Coronation; the Iſſue of Ceremony muſt not Diſinherit the Right Heir of all that Subſtance: King and Kingdom, are like Man and Wife, whoſe Marriages

riages are made in Heaven, who are betrothed by God himſelf: Now as in the Ceremony between Man and Woman, the Husband in the Preſence of God and Angels, and all the Congregation promiſeth (which is as ſolemnly binding as any Oath) that he will live together with her after God's Holy Ordinance in the State of Matrimony, that he will love and cheriſh her, maintain and keep her, and, forſaking all other, keep himſelf only unto her; Now, if he perform all theſe things, he doth well, he is both a good Husband, and a good Chriſtian; (conſidering the Vow that he hath made) but if he doth not live with her according to God's holy Ordinance, nor love, nor cheriſh her as he ſhould, nor maintain and keep her as he ought, *Shall it be lawful for a Man to put away his Wife for every cauſe?* Matth. 19. 3. much leſs can it be lawful for the Wife to put away her Husband upon every Diſtaſte: It was God that made them Male and Female, *Matth.* 19. 4. and therefore it is fit they ſhould continue together ſo; *They twain are but one fleſh*; Matth. 19. 5. therefore they cannot be divided; *God joyned them both together*, Matth. 19 6. therefore no Man can put them aſunder. Now to apply this to the King. wedding himſelf to his People at his Coronation; the King (ſolemnly) takes his Oath at his Coronation before all the People, that

he

he will live together with them according to the Laws of the Land, that he will protect and defend them to the uttermoſt of his Power, with all other Proteſtations contained in the ſaid Oath, which if he doth perform, he doth well, and is both a good Man, and a good King; but if he ſhould not govern them according to the Laws of the Land, and if he ſhould not cheriſh and defend his People, ſhall it be lawful for his Wife to make away this Husband? God forbid! God made him King them Subjects, therefore they muſt continue ſo, like Man and Wife, for better for worſe, they Two are both One, the Head may not be divided from the Body, and *quæ Deus conjunxit, nemo ſeparet*; there have been Bills of Divorcement given unto theſe King-husbands in former times; but of thoſe Bills, I may ſay, as our *Bleſſed Saviour* ſaid of the Bills of Divorcement which *Moſes* commanded; it was *propter duritiem cordis*, Matth. 19. 7. Deut. 24. 1. *for the hardneſs of Mens hearts*; and then again, this *durities cordis*, never went ſo far as that the Woman might put away her Husband, but only the Husband his Wife, and that only in the Caſe of Adultery; and if it had been otherwiſe, it had but a late Beginning, a bad Foundation; for our Saviour ſaith, Matth. 19. 8. *In principio autem non erat, ſic*; *it was not ſo from the beginning*; and a hard Heart is

but

but a bad Foundation for a good Chriſtian to build upon. I will conclude this Application with Words not of my own, but of St. *Paul*, which Words are a Commandment, *Neither is it I*, (ſaith the Apoſtle) 1 Cor. 7. 10. *but the Lord*, that gives you this Commandment, *Let not the Wife depart from her Husband*; no, if ſhe be an Heretick, or which is worſe, a Heathen; *If the Woman hath a Husband which believeth not, if he be pleaſed to dwell with her, let her not leave him*, 1 Cor. 7. 13. If I would reſiſt my Soveraign in any Kind, it ſhould be for my Religion, but when my Religion tells me, that I muſt not reſiſt him in any Caſe; then I think I ſhould but do (in doing ſo) like the boaſting *Jew*, *Rom.* 2. 13. who boaſted of the Law, *and diſhonoured God through breaking of that Law*, which he had *boaſted of*: *What if ſome did not believe, ſhall their Unbelief make the Faith of God of none Effect?* Saith *Paul*, Rom. 3. 3. *God forbid:* No more can the Wickedneſs of a King make void God's Ordinance of our Obedience unto him: Our Obedience muſt look upon God's Command, not upon the King's good Behaviour; God doth not command Things becauſe they are fitting, but it is fit that we ſhould obey, becauſe he commands them; neither ought we to have Reſpect ſo much unto the Goodneſs, as unto the Authority of a King; for Kings do not conſiſt

ſiſt in this, that they are good, but in this, that they are Kings; for as it is poſſible for one to be a good Man, and a bad King, ſo it is often ſeen, that a bad Man may be a good King; and it is an Obſervation here at Home, that the beſt Laws have been made by the worſt of Kings. It is an Obſervation, that divers Kingdoms have long continued in Peace and Happineſs under bad Laws, and worſe Governors. Well obſerved; when unwarrantable Attempts to better both, and inconſiderable Courſes to mend all, hath brought all to Ruin and Confuſion. He that ſets a Kingdon in Cumbuſtion, to advance his own Opinion, and prefer his private Judgment, doth but ſet his Houſe on Fire to roaſt his Eggs.

God makes Kings of ſeveral Conditions, ſometimes he gives a King, whoſe Wiſdom and Reach in Government is like *Saul's, Head and Shoulders higher than all the People*: And then, when we have wiſe Kings, and learned Judges, *Pſalm* 2. 10. we ſhall be ſure to have all thoſe *Breakers of their Bonds aſunder*, and thoſe *Caſters away of their Cords from them*, Verſe 5. to be bruiſed with a *Rod of Iron, and broken in pieces like a Potters Veſſel*, Verſe 9.

Sometimes God will ſend us a little Child, ſometimes a Child in Years, otherwhile a Child in Underſtanding, which of both it be, *Væ regno* (ſaith *Sol.*) *cui puer*

puer dominabitur; woe to the Kingdom, over which a Child Reigns; for then the whole Kingdom is ſure to be put upon the Rack. Sometimes God in his Judgment ſends a Tyrant amongſt us, *I will ſet an evil Man to rule over them*, ſaith God himſelf, and then we are never in Hope to be from under the Laſh; and ſometimes in Mercy he ſends meek and mild Princes (like *Moſes*) who carried his People *in his Boſom*, one that ſhall only make uſe of his Prerogatives, as Chriſt did of his Miracles in Caſes of Neceſſity; one who ſhall ſay with the Apoſtle St. *Paul*, *I have no power to do hurt, but to do good to Edification*, but not to Deſtruction: One who ſhall continue his Reign, as *Saul* began, *Videre ne quid ſit populo, quod fleat*, who will hear and ask *why do the People cry*? Deſerve well and have well; ſhall we receive good from the Hands of the Lord, and ſhall we not receive evil Princes? Though they be *amaræ ſagittæ*, yet when we conſider that they are *è dulci manu domini emiſſæ*, we ſhould not refuſe them, but be contented with whomſoever his Mercy or his Juſtice ſends, or throws upon us: Never was there a bad Prince over any People, but he was ſent by our Heavenly Father for a Scourge to his Children; and ſhall we kiſs, or ſnatch the Rod out of our Fathers Hand? To conclude, there is nothing can diſoblige the People from their King, be-

cauſe his Authority over them is *à Domino*, from the Lord, but their Obedience towards him is *propter dominum*, for the Lord's ſake; tho' in himſelf there be all the Reaſons that can be given to the contrary, many will be glad to hear the Father of their Country ſay, *I and the Lord will go*, and to be ſole Elect, and to hear his Father tell him, *Deus providebit*, as *Abraham ſaid to his Son Iſaac*; but if he takes Fire and Sword in Hand threatning his Follower, how many Followers will he have? I had rather, with *Iſaac*, follow my Father, I know not wherefore; and with *Abraham*, obey my God, contrary to my own Nature, and beyond all Hope, than to ſerve ſo great a God, and his Vicegerent, by rules drawn by my own Fancy and Reaſon.

CHAP. X.

Pſal. 105. 15. *Touch not mine Anointed, meant by Kings.*

BY the Words, *Touch not mine Anointed*, are meant Kings and Princes: Neither can any other Interpretation whatſoever, be obtruded upon this Text, without a great

great deal of Impudence and Ignorance; if there were no other Argument to be uſed but this, to a modeſt Man, it were ſufficient, *viz.* That not any Church, nor any Church Men, or any Chriſtian, nor any Father, nor any Expoſitor whatſoever, did ever give it any other Interpretation, before ſuch Time as the *Jeſuit* and the *Puritan*, and they both at a Time, and that Time, bearing not above an Hundred Years Date neither, began to teach the World that it was lawful to Murther Kings; and no marvel if this found ſome Querk or other to turn the Stream of Scripture Senſe, out of its proper Channel, and conſtant Courſe; the two Birds of a Feather, Perſecutors of one another like two fighting Cocks who Quarrel amongſt themſelves, being both of the ſame Kind, and yet both agree in taking Counſel together againſt the Lord, and againſt his Anointed: Or like *Pilate* and *Herod*, they could not agree but in the Principles of Condemning the Lord Chriſt.

But it is objected, that as a little Child upon a Giant's Shoulders may ſee farther than the Giant himſelf; ſo a weaker Underſtanding coming after thoſe Fathers, and taking Advantage of ſuch Helps, getting up upon the Shoulders of Time and Learning, may ſee more than they did, or hath been ſeen in former Ages;

and therefore it is no wonder, if a Man without Aſperſing himſelf with the leſt Immodeſty, may pretend to ſee more, than all thoſe who went before him had Obſerved, and what hath this Child Pick-a-pocket? ſpied a Birds-neſt? Can there be a ſimpler Thing imagined, whereby to give Impudence the Chair, and throw all the Ancient Fathers flat upon their Backs, than this ſo Common, and ſo much approv'd of Inſtance to uſher Innovation, not only into the Church, but alſo into the very Soul of Scripture it ſelf? For what if it be granted, that a Child upon a Giant's Shoulders ſees further than doth the Giant himſelf, doth the Child know better what he ſees than doth the ſaid Giant? Muſt not the Child ask the Giant what is what of all that he Beholds? Muſt not the Child be informed by the knowing Giant, of the Difference between the Mountains and the Valleys, the Water and the Skie, a Cock and a Bull? If the Child be thus ignorant, what doth the Child's getting up upon the Giant's Shoulders advantage the Child in Points of Controverſy? Except it be ſuch a Child as St. *Chriſtopher* had got upon his Shoulders, that was Judge of all the World; if the Child be not ſo ſimple, but underſtands all theſe things; then believe me he is no Child in Underſtanding: but a Giant himſelf in Knowledge, and

ſo

ſo the Similitude, the Child, and the Giant come tumbling all down together; ſeat a Child never ſo high, he is but a Child ſtill, and ſits but at the Feet of a *Gamaliel*, when he is upon the Shoulders of a Giant; no Child was ever thought worthy to poſe all the Doctors, *but the Child Jeſus.*

Now to clear the Text from thoſe Blots and Blurs that are thrown upon the Words going before this Text of Scripture, *Touch not mine Anointed*, viz. *I have reproved Kings for their ſake*, Ergo, the Word Anointed could not betoken Kings, becauſe Kings were reproved for their ſakes, who were the Lord's Anointed: Now ſay they, the Word Anointed muſt neceſſarily ſignifie the People of God for whoſe ſake theſe Kings were reproved, and ſo it doth; but yet my *Corahmites*, *Dathanites*, and *Abiramites*, you muſt not think *to be all alike holy unto the Lord*, as that ye are all concern'd in this *Nolite tangere:* There is no Queſtion but that in ſome ſence the Elect of God are anointed Ones of the Lord, but not peculiarly the Lord's Anointed; they are *filii olei*, Sons of Oyl, as the Prophet terms them, but not *Chriſti mei*, or *Chriſti tui*, or *Chriſti ejus*, or *Chriſti Domini*, which were Attributes that were never given by the Holy Ghoſt to any but to Chriſt, and Kings; the Prieſts who were anointed (really);

never were term'd in Scripture the Lord's Anointed, and the proudeſt, and moſt rebellious People that ever were, whoſe Arrogance claim'd an Equality with, never (*in ſacris*) ſtrove to be above their Prieſts. Now if you expect Clearneſs in the Fountain, do not ye trouble the Waters, and you ſhall behold the Springs of Truth ariſe; 'twas the Elect and Choſen of the Lord that were here meant by Anointed, and it was the Seed of *Abraham*, and it was not Kings that were meant by this Word Anointed in the Text. But it was not all the Elect of God, that muſt not be touch'd, it was not all the Seed of *Abraham* who have this *noli me tangere* about them, but it was *Abraham*, *Iſaac* and *Jacob*, for whoſe *ſake God reproved Kings*, as they are plainly nominated in the ſame *Pſalm*, and none elſe; if there be mention made of the Seed of *Abraham*, *Iſaac* and *Jacob* were the Seed of *Abraham*, who were elſe mentioned? And tho' we cannot comprehend theſe Three under the Notion of nominal Kings, yet we may be pleaſed to conſider them as real Princes, *Princeps Dei es inter nos*, as it was ſaid to *Abraham*, thou art a mighty Prince amongſt us; ſo Kings may be reproved for their ſakes; they may be Kings too, and yet the Lord's Anointed, for whoſe ſake Kings were reproved; for we do not diſpute about the Name, but the Thing. Now where-

whereſoever you find this Word *nolite tangere*, you ſhall find this Word, ſaying, going before it, which of Neceſſity muſt have ſome Reference to ſome other Place of Scripture to which it muſt alludg, and in Reference to which it muſt be ſpoken: For the Word, *ſaying*, makes it rather a Queſtion of ſome Author, than the *Pſalmiſt* owns, this Alluſion you may eaſily perceive, *Gen.* 26. 11. where it is ſet down, how that *God touched the Heart of Abimelech King of the Philiſtines, in the behalf of Iſaac*, one of the Three named in the *Pſalm*; ſo that King *Abimelech* charged all his People, ſaying, *He that toucheth this Man ſhall ſurely dye*: So *Abimelech* and King *Herod* were both reproved for *Abraham*'s ſake, *Gen.* 12. 10. And to what place of Scripture can this *nolite tangere* be more aptly applyed, than to this, were we find the ſame Words reiterated? Or what clearer Teſtimony can be given of the Scriptures alluding to this ſaying, *Touch not mine Anointed*, than to *Gen.* 16. 29. where *totidem verbis*, it is ſaid to *Abimelech* in the behalf of *Iſaac*, *We have not touched thee, thou bleſſed of the Lord*; what difference between theſe Words, *and touch not mine Anointed*?

Beſides the marginal Notes of all our Bibles direct us to *Abraham*, *Iſaac* and *Jacob*, as to the Anointed of the Lord, and as the Princes of God's People, which muſt not be touch'd, and for whoſe ſakes Kings

Kings were ſo much reproved; the Word, *King*, in the Text, *doth not exclude thoſe who were Princes, but it only includes thoſe proved for their ſakes, who were Kings themſelves* re, *though not* nomine: *So that all the ground that will be gained hereby, will be, that one Prince was reproved for another, tho' not called Kings.*

To conclude, as no Chriſtians ever interpreted this Place of Scripture but of Kings and Princes, until Jeſuits and Puritans undertook that it is lawful to murther Kings: So no *Engliſh* Author ever interpreted it otherwiſe, till within this ſeven or eight Years; when Presbyters and Independents began to put this Doctrine in Execution: And if the former of theſe two would waſh their Hands in Innocency, as relating to this laſt unparallell'd Act of Regicide, let them remember *CHARLES*, the Proto-Martyr of God's Church, and People, His own Words, in his Book of *Meditations*, wherein He tells them, how vain is the Shift of their pleading Exemption from that Aſperſion, to grant Commiſſion for ſhooting of Bullets of Iron and Lead in his Face, and preſerving him in a *Parentheſis* of Words.

CHAP.

CHAP. XI.

Objection.

Rehoboam hearkened unto young Men which gave him evil Counſel, and would not hearken unto his Sages which gave him good Advice, but anſwer'd the People roughly; wherefore they renounc'd the Right they had in *David*, and the Inheritance they had in the Son of *Jeſſe*, fled to their Tents, and Crowned *Jeroboam* King: *Ergo*, we may do the like upon the like Occaſion, having a Preſident from the Word of God, and warrantable, becauſe God ſaid, *This Thing was from the Lord*, 1 *Kings* 12. 15.

Anſwer.

All this proves only that ſuch a thing was done, not that it was well done; for if it be a ſufficient Proof to prove out of Scripture, that ſuch a thing was done, and thereupon conclude that therefore we may do the like, then this is as good an Argument as the beſt, *Judas* betray'd Chriſt, therefore it is lawful for a Servant to betray his Lord and Maſter; firſt, the Scripture blames him in a moſt pathetical Climax, 1 *Kings* 11. 26. *Jeroboam the Son of Nebat*,

Nebat, the Servant of Solomon, whose Mother's Name was Zeruah, even he *lifted up his Hand against the King*, shewing how he had desperately run thro' all those Obligations, and Ties that were upon him.

2dly, He and all his Adherents are call'd Rebels for their Pains, not only by *Abijah* his Enemy, but also by the Holy Ghost, who is Enemy, to none who are not God's Enemies, 2 *Chron.* 10. 19. *And Israel Rebelled against the House of David unto this Day*; his Adherents were term'd in Scripture vain Men, and Sons of *Belial*, they were punish'd with a Destruction of five hundred thousand of them, which was one hundred thousand more than there were true Subjects for the Slaughter; the Scripture saith, *God smote Abraham*, ver. 5. If it be objected, that the Thing could not but be well done, because God saith, 1 *Kings* 14. *I exalted thee from among the People, and made thee Prince over my People Israel, and rent the Kingdom from the House of David, and gave it thee*: Then it could not but be well done of *Rehoboam* (by the same Reason) to answer the People as he did: For it is written, that *Rehoboam hearkned not unto the People, for the Cause was from God, that he might perform the saying which he spake by Abijah unto Jeroboam the Son of Nebat*, 1 Kings 12. 15. Both were Passive, and neither of them could resist the Will of God; but these Places in Scripture are oftentimes mistaken, and misapply'd,

and

and interpreted either by thoſe, who are not well acquainted with the Nature of Scripture Language, or elſe by thoſe who wilfully, and wickedly laid hold of ſuch a Meaning as the Scripture may ſeem to give them Leave; for all theſe and the like Places of Scripture we muſt not take as God's Beneplacence or Approbation, but only for his Permiſſion; for otherwiſe we ſhould make a mad piece of Work of it, for God ſaid, 1 Sam. 12. 11. *I will raiſe up Evil againſt thee out of thine own Houſe, and I will take thy Wives before thine Eyes, and give them to thy Neighbour, and he ſhall lie with them in the ſight of the Sun*: Doth this juſtifie *Abſalom* for lying with his Father's Wives and Concubines in the Sight of all *Iſrael? Is there any Evil that I hath not done it*, ſaith the Lord? Therefore did the Citizens do well to do Evil, becauſe the Lord ſaid, *I did it*? God did it, that is to ſay, he cauſed it to be done, as the Evil of Puniſhment, not as the Toleration of Evil, ſo this thing was from the Lord, that is to ſay, the Lord ſuffer'd ſuch a thing to come to paſs, as a Puniſhment of *Solomon* for his Idolatry on his Poſterity, and yet may no way approve of any ſuch rebellious Courſes: Neither was *Rehoboam* ſo much to be blam'd for his Anſwer, as may be ſuppos'd, nor the People juſtify'd in their Rebellion, neither, for they grounded their Diſcontents upon a falſe Ground, for the People complain'd when

when there was no Cauſe, and demanded that which was not Reaſon; hear the whole Grievance, and conſider it a little, 1 *Kings* 12. 4. *Thy Father made our Yoke grievous* (that was falſe) *do thou make it light*: (No reaſon for that) for the People never liv'd happier neither before, nor after, than they did in this King's Father's Time, and might have done in his Time, if they had known when they had been well, and God's Judgments would have ſuffer'd them to have ſeen it. For,

1. *They were a populous Nation, as the Sand on the Sea for Multitude*, 1 Kings 4. 20.

2. *They liv'd merrily, eating and drinking, and making merry.*

3. *The Nation was honour'd abroad, for Solomon reigned over all the Kings that were round about him*, verſe 21.

4. *They liv'd peaceably, they had Peace on all ſides round about them*, verſe 24.

5. *They liv'd ſecurely and quietly, every Man under his own Vine, and under his own Fig-tree.*

6. *They had much trading in his Days, and much Merchandize*, 1 Kings 10. 15.

7. *He was very beneficial to thoſe Merchants, for he gave Solomon, not only large Wiſdom, but largeneſs of Heart, and let thoſe Merchants have Commodities from them at a Price*, verſe 28.

8. *He maintained a brave Fleet at Sea*, 1 Kings 4. 21.

9. *He*

9. *He made Silver and Gold to be in Jerusalem as plentiful as Stones, and Cedars as Sicamore Trees,* 2 Chron. 1. 16.

10. *Those Felicities were not only in the Court, or among the Nobility, or between the Citizens, but they were universal, even from Dan unto Beersheba.*

11. *They were not for a spurt and no more, or at one time and not at another; but all the Days of Solomon.*

O me prope lassum juvate posteri.

Neither doth the Scripture make any Mention of any such hard Yoke at all, only the Margin of the Bible directs us from the Complaint of the People, to look upon the first Chapter of the *Kings* verse 7. And there you shall only find how *Solomon* had twelve Officers over all *Israel*, which provided Victuals for the King and his Houshold, each Man his Month in a Year, but here is but a very slender ground for a Quarrel, when the immediate Verse after the naming of those twelve Officers tells us, that the Multitude of People as numberless as the Sand upon the Sea Shore, were as merry eating and drinking as the King, and this Place unto which we are directed (and no other) to find out this Grievousness appears by the Context of the next Chapter, to be mention'd as an Expression of *Solomon*'s Glory and Wisdom,

rather than of any Tyranny, or Polling of his People. For the whole Relation ends with an Expreſſion, that as the People were as the Sand of the Sea for Number, ſo the Largeneſs of the King's Heart extended as the Largeneſs of the Sea for Bounty, all were Partakers of it, 1 *Kings* 4. 29. Pardon me therefore if I think that *Rehoboam* had more Reaſon to anſwer the People as he did, than the People had juſt reaſon to complain. O *Altitudo!* O the unſearchable Ways of God! Where God ſuffers his People to be a Rod to viſit the Sins of the Fathers upon the Children, he permits them to take a wrong Cauſe in Hand, that he may alſo caſt the Rod into the Fire.

I pray God the Merchants of London *be not too like thoſe Merchants of* Jeruſalem, *who traded ſo long, until they brought over, together with other Merchandizes, Apes and Peacocks, and the Traders begin to be too like their Traffick, Apes for Manners and Behaviour, Peacocks for Pride, and Ruſtling until the Apes grow to be ſo unhappy, as to be brought to their Chains, and the Peacocks: ſo vain-glorious, as to loſe their Feathers: And ſo I leave them both, taſting the Fruit of their own Follies.*

CHAP.

CHAP. XII.

The Objections of Jehu *ſlaying his Maſter* Joram *Anſwered.*

Objection.

THus ſaith the Lord God of Iſrael, I have Anointed thee Jehu King over the People of the Lord, even over Iſrael, and thou ſhalt ſmite the Houſe of Ahab thy Maſter, that I may avenge the Blood of all the Servants of the Lord at the Hands of Jezabel: Ergo, if a King be thus wicked, we have Gods Warrant, for the depoſing and putting ſuch a one to Death.

Anſwer.

But ſtay until you have this Warrant, and then we will allow it to be lawful; for though every one is apt enough to be a *Jehu* in his own Caſe, yet every one is not a God-almighty, we muſt not clap this Seal to our own Warrants; what God commands at one Time, we are not to make it our Warrant to do the like at all Times. This is a Prerogative of the Almighty, no Priviledge of a Subject; God may command *Abraham* to ſlay his Son, but we muſt not go about to murther

our Children; God may command the *Iſraelites* to ſpoil the *Egyptians*, but we muſt not rob and coſen our Neighbours; Chriſt may give order for the taking away of another Man's Goods, becauſe the Lord hath need of them, but we muſt not make Neceſſity our Pretence for arbitrary Power; theſe Acts of the Almighty are ſpecially belonging unto him, and we muſt have his ſpecial Warrant before we go about any ſuch Thing.

But ſetting all ſuch Plea aſide, I utterly deny that either *Jehu* did, or that God gave *Jehu* any ſuch Authority as to ſlay King *Joram*. *Jehu* ſlew *Joram*, but *Jehu* did not ſlay the King, for *Jehu* by the Lord's immediate Appointment was King himſelf, before ever he laid Hand upon *Joram*; *Joram* was but then a private Man, for in the Verſes going before, it is ſet down how that *Jehu* was anointed King, how he was ſo proclaimed, and accordingly how he took the State of a King upon him and executed the Office: 2 *Kings* 11. 13. before any Mention is made of *Jehu* ſlaying *Joram verſe* 14. therefore here is no *Regicidium* as yet, here is but plain Manſlaughter, and a luſty Warrant for that too again, we muſt not only take heed of unwarrantable Actions but of falſe Warrants, the private Spirit is no ſufficient Warrant to lay Hold on ſuch a publick Magiſtrate; as there are falſe Magiſtrates,

ſo

ſo there is a falſe Spirit: For an erroneous Spirit may as well condemn a good Magiſtrate, as a bad Magiſtrate may be condemned by a good Spirit: But there may be a higher Miſtake than all this, and I wiſh it were not too common amongſt us now a-days, to miſtake the Works of the Fleſh, for the Fruit of the Spirit: Let us compare them both together, as the Apoſtle hath ſet them in order.

The Works of the Fleſh.	The Fruit of the Spirit.
Adultery, Fornication,	*Love,*
Uncleanneſs, Laſciviouſneſs,	*Joy,*
Idolatry, Witchcraft,	*Peace,*
Hatred, Variance,	*Long-ſuffering,*
Emulations, Wrath,	*Gentleneſs,*
Strife, Seditions,	*Goodneſs,*
Hereſies, Envying,	*Faith,*
Murders, Drunkenneſs,	*Meekneſs,*
Revellings.	*Temperance.*

By which of theſe two was *CHARLES* the Firſt's Head cut off?

CHAP.

CHAP. XIII.

Of the Neceſſity and Excellency of Monarchy.

A *Jove Principium*, let us begin with Heaven, and behold its Monarchy in the Unity of the bleſſed Trinity; tho' there be three Perſons, yet there muſt be but one God, for the avoiding of that which we are fallen into, a confounding of Perſons, and dividing of Subſtance. Deſcend lower, and conſider the Angels, and you ſhall find one Arch-Angel above the reſt, as the Angels Monarch. Lower yet, to thoſe ſenſleſs and inanimate Rulers of the Day and Night, the Sun and Moon, and you ſhall not find (or ſo much as the Appearance of ſuch a Thing) more Suns or Moons in the ſame Firmament than one; without a Prodigy or Portent, of ſome dire and direful Event. Come down to the Regions and you ſhall find in the Head of the higheſt Region a Prince of Air. Come to the loweſt, and you ſhall find amongſt the wing'd Inhabitants thereof, the Soveraign Eagle, as the King of Birds. Come amongſt the Beaſts of the Field, and the Lion will ſoon let you know that there is a King of Beaſts. Run into the Sea, and there is a

King

King of Fiſhes. Deſcend into Hell, and there is a Prince of Devils. And ſhall only Man be independent? Do we not obſerve the delving Labourer, what Pains he takes to join Houſe to Houſe, and Land to Land, till there be no more Room for any Competitor within his Dominions; and when he hath wrought his petty Dunghils into a mixen, he thinks it Law and Reaſon that the Place ſhould not admit the Dominion of more Cocks than one, this Man dies a Monarch in his own Thoughts, and his Son lives to inlarge his Father's Territories, but at laſt dies big with Thoughts of a Principality, his Son lays hold of all the Advantages, that may help him to the Accompliſhment of his hereditary Deſires. *Juno, Lucina fer opem obſecro*, he is a Prince, *Cælo timendum eſt Regna ne ſumma occupet qui vicit ima*, he muſt be an Emperor, *Diviſam imperium cum Jove Cæſar habit*, he muſt have all or none, none but *Jupiter* muſt ſhare with him. *Mundus non ſufficit unus*, when he hath all, and when all is done, the Empire, after that it hath diſimbogu'd and incorporated into it ſelf all the Kingdoms of the Earth, terminates in an everlaſting Kingdom that ſhall never be deſtroyed; *quamprimum appropinquaverat regnum Cælorum*, as ſoon as the Kingdom of Heaven ſhall be at Hand: And what's all this but to ſhew us that not only Nature,

but

but God himſelf, who is the God of Nature, affects Monarchy. The further off any Government is to Monarchy, the worſe it is, the nearer the better, the Reaſon's thus, that Government which avoids moſt the Occaſion of Differences muſt be moſt happy, becauſe moſt peaceable; and Peace only conſiſts in Unity: Now where there are many Governors, there muſt be Differences; Where there are few, there may be Differences: Where there is but one, there cannot.

The *Romans*, when they ſhook off their Government by Kings, and were diſtaſted with their Government, for their Governor's ſake, tried all the controverted Governments of the World, of two by their *Conſuls*, of three by there *Triumvirat*, of ten by their *Decemviri*, of ten thouſand by their *Tribunes*: When they found that the farther off they departed from Monarchy, the Center of all Government, the more they loſt themſelves in the Circumference of their own Affairs, they began a little to look back upon the Government from which they had deviated all the while, but yet with ſquint Eyes; firſt, a King, and no King, a Thing that was like a King, but not a King; a Thing that was ſo *re* and *tempore*, but not *nomine*; he muſt be only ſo, *pro una vice, unoq; anno*, ſuch were their Dictators: At laſt this ſucking Government

gathered

gathered Strength, and grew to be Perpetual, which Perpetuity in one begat an everlasting Monarchy in all Ages, which is to continue unto the End of the World; for the Prophet *Daniel* tells us, that at the End of the last and forth Monarchy, which was the *Roman*, *Christ should sit upon his everlasting Kingdom that should never be destroyed*; therefore my Enthusiasticks must either leave Dreaming of pulling down all Kingdoms, and Empires in the World, or else think themselves the Kingdom of Christ, that we have pray'd for all along.

Neither is it unworthy of your Observation, that as soon as ever this Monarchy was restored, there was universal Peace over the whole World; and the Saviour of the World, who was *Princeps Pacis*, vouchsafed not to come into the World, under any of the forementioned Governments; but *Imperante Augusto natus est Christus*, who was the first Emperor of the *Romans*. He who affects Parity, let him begin in his own House, and as he likes the Model so let him attempt it in the Fabrick: For my Part, I have read their Arguments, and am so far from being evinced by any of them, that I do not believe that there is any such thing: I have been in all the Common-wealths in *Europe*, and I could not find any such thing as a *Free-state*, I could find the Word

Word *Libertas* fairly written over their Gates, but within their Walls the greateſt Bondage and Arbitrary Power that could poſſibly be imagined in any Part of the World but no Liberty at all that I could find, but only ſome few there were who had Liberty to do what the would with all the reſt. *Geneva* may have *ſix*, *Genoa* may have *ſeven*, *Venice* may have *eight*, the *Hollanders nine or ten*, *England* may have *five* Members or Leading-Men as they call them; but what's all this but taking the Government from off its Shoulders, and putting it in ſome Hand? And when you have done, it's ten to one but you ſhall find one of the Fingers longer than all the reſt, and if you pleaſe you may call that King, and all the reſt Subjects; what's this but a Change from Monarchy with one Crown, to a Tyranny with ſo many Heads? If it were ſo that all *Free-ſtates* as they call themſelves, had all equal Power, it would be ſo much the worſe, all theſe Kinds of Government have their Continuation and Subſiſtance upon this only Ground, *viz.* that Neceſſity and Craft drive them to come ſo near to Monarchy, and ſometimes to an abſolute Monarchy, when you reckon you Hog and Mogans only by the Pole, and not by the poler Star, that commonly is fixed amongſt them, about which all the reſt move and turn.

But

But what do we talk of Monarchy or Ariſtocracy or Democracy, behold a well regulated Parliament, ſuch a one as ours might have been, and ought to be, hath the Benefit and Goodneſs that is in all theſe three Kinds of Government, of Monarchy in the King, of Ariſtocracy in the Peers, of Democracy in the Houſe of Commons, where the Acerbities of any one is taken away by their being all three together, but if one will be all, then all will be nothing. This ſtupendouſly Wiſe and Noble way of Government had its Diſſolution by inverting the Courſe it took in its Original. When the firſt *William* had conquered this Nation, the Normans would not admit that any Laws ſhould be obſerved, or Rules obeyed, but only the Will of the Conqueror; and why ſo? But becauſe thereby the Conqueror might take away the Eſtate of any *Engliſh-man*, and give them to the conquering *Normans*; but in Proceſs of Time; when theſe *Normans* became *Engliſh*, they began to inſiſt a little upon *meum* and *tuum*, and would know the what that was belonging to the King as a King, and to themſelves as Subjects; for by the former Rule, the King might as well take away the Eſtate from one *Norman*, and give it to another, as he did formerly from the *Engliſh*, and give to his *Normans*; wherefore they would have no more of that, but jointly and unani-

unanimously petitioned the King to the same Effect, the King thought it reasonable, condescends to their Desires, Consultation was about the Premises, the result of the Consultation was that the King should issue out Writs to the Lords Spiritual (who in those Days were thought the Wisest and most Conscientious) to reason with the King, and advise with him, as well concerning the bounding of the Ocean of Soveraignty, as bridling in the petty Rivers of private Interest. These Spiritual Lords thought it a Work of too high a Nature for their private Undertakings, wherefore they supplicated his Majesty, that the Lords Temporal might be also summoned by Writ, and join with them in the same Authority; 'twas done accordingly; being done, they both thought it a Business so transcendant, and of so universal Concernment, that they found a way to involve the whole Nation in a joint consent, which was, that all Free-holders in the Kingdom, in their several Precincts, might by the Election of two in every County, disinbogue all their Suffrages into theirs, and to remain the Countries Proxies, to vote for, and to be directed by their several Countries; and thus the Commons were brought in: But behold the Viper, that eats through the sides of its own Parent; behold the

Asses

Aſſes foal, who, when ſhe had done ſucking, kicks her own Dam.

The King brings in the Lords Spiritual, the Lords Spiritual bring in the Lords Temporal, both bring in the Commons, the Commons deſtroy both, both deſtroy the King. Neither was Kingſhip (as they call it) and Epiſcopacy better rewarded, for being the Principal, and ſo zealous Reformers of the Goſpel, to have both their Crowns and Miters broke in Pieces by the ſame Hammer of Reformation; and the Walls of their Palaces mingled with Abby Duſt, caſting therefore ſuch a blot upon the very Name of Reformation, that it will ſcarce be legible by Chriſtians, except what went before, and what may follow after, may help the future Ages to the true Senſe and meaning of the Word: Thus Rivers run backward and drown their own Head; thus the monſtrous Children who are born with Teeth in their Mouths, bite off the Nipple, and ſtarve themſelves for lack of Suſtenance; thus blind *Sampſons* revenge themſelves upon their Enemies, by pulling down the Houſe upon their own Heads; thus the Forms of the moſt glorious Government of a Church and State are wounded to Death through the ſides of *Reformation*: If you are not, I am ſure you will, ere it be long, be ſatisfied, that all the ſpecious Pretences of popular Government, Free-ſtate, Liberty

of the Subject, are but Figments and Deluſions of the People, obtruded by vainglorious and haughty Men, who knowing that they could not be that one Governour of all the reſt, yet they hope to be one of many; thus fooliſh Children ſet their Fathers Barns full of Corn on Fire to warm their Hands, when they are ready to Starve for Lack of Bread: Who had not rather live under a Government, wherein a Man is only bound to ſubmit to him, whom it is Honour to obey, than to live under a Government where every Man is a Slave, becauſe every one is a Maſter? Finally, my Opinion is this, *I had rather have my Liberty to kneel before a Throne, than to be the talleſt Man in a Crowd, and ſhould think it more for my Eaſe and Honour.*

CHAP. XIV.

That there is no ſuch thing as a Free-State in the World.

IF by a Free-State, you mean a People who have ſhook off their Allegiance to their Prince, there are many ſuch Free-States to be found, but a Beggar's-buſh, or a company of *Gipſies* (who propound to them-

themſelves new Laws, renouncing the Old, and yet chuſe a King and Queen amongſt themſelves, pleaſing one another with a ſelf-conceited Opinion of a thing they call Liberty, which is no otherwiſe than an ignoble Bondage of their own chooſing, preferring the Correction of a bundle of Rods (becauſe their own Hands have made them) before the ſwayment of a Scepter, which God himſelf hath put into their Soveraign's Hand) is as good as a Common-wealth, or Free-State, as the beſt: But if you mean by a Free-State, a freedom from Tyranny, you will be as far to ſeek for any ſuch thing in *rerum natura*, as for a Reaſon why Tyranny may not be in many, as well as in one: But if you mean by Freedom an Exemption from all ſuch tyrannical Oppreſſions as are expreſſed in the Petition of Right; I ſee not why ſuch a Free-State may not be under a Monarchy: Certainly I have ſeen ſuch Petitions, and Inſiſtances, during the late King's Reign, as having Relation to Free-born People of *England*, and ſhould think that the *Magna Charta* defended by one, who had Power to make it good againſt the Infringment of many Breakers, and by a Parliament of many, authorized to the ſame purpoſe againſt the Peſſundation of it by any one, be it by the higheſt, may not be as good a Way to make, preſerve and keep a Nation free, as well as

the intruſting of a Nation's Freedom into the Hands of a few, whoſe Independency deny all Remedies to be either above them, or below them. It may be it will not be thought tedious, if I entertain your Eye and Conſideration with ſome Obſervations of my own, in thoſe Free-States of Chriſtendom (as they call themſelves) wherein I have been. I ſhall begin with the Free-State of *Genoa*, wherein I have been Reſident ſome Time, and the rather, becauſe whilſt *England* was a Kingdom, they could not have the Face to ſtand in any Competition with us; but now the King's Arms were cut off as well as his Head, how ſhould we do to make a Diſtinction between them and us? For both the State of *Genoa*, and the State of *England* give the very ſame Coat of Arms, and Saint *George* is both our Patrons: Certainly *England* muſt give the Half-moon as the younger Brother; and why ſhould not the Moon creſcent follow after, now the *Turkiſh Alcoran* is come before?

When the overſpreading *Roman* Monarchy, like *Nebuchadnezzar*'s overgrown and lofty Tree was brought only to a Stump chained to the Ground, and when the Keys of Heaven and Hell had ſo well fitted the Locks belonging to the Gates of *Rome*, as to give way to the Entrance of that high Prieſt into the Imperial Seat, then

was

was *Genoa* a Lop of that great Fall; And ſoon after it was wrought into a Bundle or Faggot of a Common-wealth, until ſuch time as *Charles the Great* recovered all his Right in *Italy*; ſaving only the *Holy Land*, whoſe Princely Sword could never ſtrike at the already cloven Miters, but at Helmets.

Amongſt other Countries whoſe Subduments acknowledged *Charles* to be the *Great*, *Genoa* was one; which City was no leſs Happy than Famous, in affording a Man who honoured her Walls, with making it known unto the World, that he came out of them under the Name of *Andreas Dory* a *Genoeſe*; this famous *Andreas Dory* was a zealous Common-wealths-man, and one of the new Gentlemen, as they call'd themſelves, (for you muſt underſtand, that when theſe Statesmen had ſhook off the Yoke of Soveraignty, they expelled all their Gentry or Nobility; which no ſooner done, but they made a new Gentry or Nobility amongſt themſelves) and being a deſerving Man, the Emperor *Charles the Great*, will'd this *Andreas Dory* to ask and have what he deſired of all that he had Conquered: He asked *Genoa*; the Emperor gave it him, to do with it what he pleaſed; he gave it the Citizens, together with all their Liberties, and former Freedoms, upon this Condition, that they ſhould recal the old

Gentry in again, and ſettle them again in all the Rights and Priviledges, which being aſſented unto, *Genoa* became a Free-State again; but behold the Freedom, or rather the Power and Bonds of Love and Gratitude, neither the old and new Gentry, nor the common People, would allow of any Thing that was ſaid or to be done, but what this *Dory* ſhould command or ſay: Nor was there a more abſolute and powerful Monarch upon the Earth than he; and whilſt he liv'd he did continue ſo, becauſe the People would obey: Who being once dead, the People ſoon found they did obey, becauſe they muſt: Yet ſtill it muſt be a Free-State, becauſe *Libertas* was written over the Senate-houſe, and City-gates, but neither within their Senate, or their Walls. Was there ever ſuch Tyranny over the common People, or the Citizens, than hath been all along, and is at this Day practiſed by ſome few, who ſpit Monarchy in the Face, and make no Bones to ſwallow down all its Adjuncts? Exerciſing their ſeveral Tyrannies with this Juſtification, that they are the ſupreme Authority, whilſt they deny Supremacy; gulling the People into a ſottiſh Belief, that they are not ſuppreſſed by one Hand, becauſe it hath many Fingers. I ſhall Inſtance unto you one particular, which was done whilſt I was there, where-

by

by you may eaſily judge in what Free-ſtate their Commons live: There was a ſubſtantial Citizen, between whom, and a Noble *Genoeſe* there was ſome Grudge: This Senator ſtudies a Revenge, and thus he intends it to be put in Execution. He gives Command to one of his Braves (for ſo they call their Executioners) to kill this Citizen: This Slaughter-man (being by Reaſon of ſome former Obligations) ſtruck with ſome Remorſe, of doing ſo high an Act of Ingratitude to one who had ſo well deſerved at his Hands; diſcovers the whole Plot to his ſo much acknowledg'd Patron, who very much acknowledges and commends the Ingenuity of this Diſcoverer, bids him follow him, where he leads him over a Trap, where the Leader knew full well how to order his Steps, ſo that he might advance ſafely over the Place, but the Follower (ignorant of theſe Obſervations) muſt needs fall down a Precipice, no leſs terrible, than deſtructive; this poor Man is ſlain: This perfidious Murderer watches his Opportunity of meeting this Deſigner of his Death, in the *Merchato*, and gently takes him by the Arm, and deſires him that he might ſpeak a Word with him; they withdraw themſelves out of the Walk to a private Corner: The Citizen tells this Noble-man that his Servant had betrayed him, in diſcovering his Deſign to him

on

on whom it ſhould be executed, in Deteſtation of which Perfidiouſneſs, he had given him the Reward of a Traitor (declaring the Manner and Form as is expreſſed) and deſired in all Humility that he would be pacified, and that whatſoever Difference were between them, that he would be pleaſed to be his own Judge; whereupon they both became Friends no leſs Satisfaction being acknowledged by the one, than Ingenuity of the other Party. Such Shifts as theſe are theſe Free-born People fain to make to appeaſe the Wrath and Fury of their Lords and Maſters: In a Word, as their Territories are no otherwiſe than a continued Breach of three hundred Miles along the Sea Shore, ſo the Inhabitants live no otherwiſe than do the Fiſhes in the Sea, the greater Fiſhes devour the leſs, ſo where there is no King in *Iſrael*, every Man doth that which is good in his own Eyes: It cannot be otherwiſe.

From thence I went unto the Free-ſtate of *Lucca*, and there I found the Free-men to have ſix Princes every Year; and the Senate chuſing ſix Men, who elect a Prince for the Common-wealth every two Months; this Prince aſcending his Throne up theſe ſix Steps, acts what he pleaſeth: Nor have the common People any more Liberty, than the moſt rigid *Calviniſt* will allow a Papiſt, Free-will: Neither is

there

there any other Difference between this Government of the Free-ſtate of *Lucca*, and the Empire of *Germany*; but that the one have ſo many prime Chuſers, and the other ſo many Prince-Electors, the one keeps it within the Houſe of *Auſtria*, and the other keeps it out of the Houſe of the *Medices*.

I went from thence unto the ancient Common-wealth of *Venice*, whoſe Government (if in any) I ſhould approve of, becauſe they never revolted from a better: But yet I muſt tell you, that at my firſt Entrance into that City, I found the People full of Complaints, of the heavy Taxes, exorbitant Power, and arbitrary Government, which ſeized upon all their Plate, and what other Goods of Value they had, for the uſe of the State, toward the Maintainance of a War, which was both fooliſhly begun, and moſt careleſly run into by their Truſtees, or Repreſentatives; for the Pope of *Rome* had certain Intelligence that the *Turk* was preparing to make War againſt ſome Part of Chriſtendom; the Pope ſends to all the frontier Princes of Chriſtendom, adviſing them they ſhould all agree as one Man to make it their own Caſe, and that they would aſſiſt one another, on what Part of Chriſtendom ſoever the Storm ſhould fall; and that the ſeveral Embaſſadors would take it into Conſideration, about proportioning every

every Prince or State according to their Abilities, for their ſeveral Supplies of Men and Money; to which they all ſoon condeſcended, except the *Venetian*, who told the reſt, that there was a League between the *Grand Seignior* and the *Venetians*, and therefore they were not to fear any ſuch War to be intended againſt them; to which it was demanded, that if the *Turk* prevailed againſt other Parts of Chriſtendom round about the *Venetians*, whether they thought he would let the *Venetians* alone at laſt? Or whether the *Venetians* thought ſo or no, whether they did not think themſelves bound in Honour and Chriſtianity to defend their Neighbour-Chriſtians againſt ſo common an Enemy? To which it was anſwered by the *Venetians* that the very entering into ſuch a League and Covenant with them, were enough to break the Peace between them and the *Turk*; whereupon the Junćto was diſſolved, and every Tub was fain to ſtand on his own Bottom: But it fell out, that (by the Machiavillianiſm of the Cardinal *Richlieu*, who taught and perſwaded the *Turk* to break the League between him and the *Venetians*, becauſe he would not have the *Venetians* to lend the Emperor ſo much Mony, but would find them Ways how to diſburſe it otherwiſe) the *Turks* waged War only againſt the *Venetians*, and none elſe, whereupon they were fain

to

to endure the whole Brunt of the War themſelves, and had no body to help them: This being ſo grievouſly found fault with by the common People, and their Goods taken away *ad placitum*, their Perſons preſs'd *de bene eſſe*, whether they thought ſo or no: I would fain know what Liberty theſe People had, who could find ſuch Faults without Remedies, and looſe their Goods without Redreſs? What Liberty is there in having Freedom in the State, and none in the Condition? I ſhall part with my Children with Tears in mine Eyes, and through the ſame Water behold the Word, *Libertas* written upon the *Rialto*; what am I the better for this Freedom? Am I robbed of all my Mony, becauſe one Thief takes it away? And am I not robb'd becauſe ſix or ſeven lay hold upon me? Believe it, I never heard ſuch Complaints, neither in the King or Parliament's Time, of Oppreſſion and Tyranny, as I heard in this City during the Time that I was there; and this not only during the War, but alſo in the Times of Peace, five or ſix Men rule the whole State, and it may be the Prince none of them neither. I ſhall relate unto you a Story of one *Loridan* a Noble *Venetian*, who keeping a Courtiſan, on whom he intended to beſtow a Favour, he went into a rich Shop for to buy her ſome Cloth of Gold to make her a Gown, the Prentice

tice was only in the Shop, whom he commanded to cut out ſo much of ſuch a Piece, as the Taylor gave Directions, which done, he will'd the Prentice to tell his Maſter, that he would be accomptable to him therefore; the Boy excus'd himſelf as being but a Servant, and not having any ſuch Directions from his Maſter, not doubting, but that if his Maſter were there, he would willingly truſt him for what he ſhould be pleaſed to command; the Noble *Venetian* takes his Leave, willing the Boy to tell his Maſter, that he ſhould rue the Day that ever he kept ſuch a ſawcy Boy to give him ſuch an Affront, and ſo departed in great Fury. The Maſter of the Shop preſently coming in, and hearing the Relation of what had happen'd, tore his Hair, wrung his Hands, ſtampt upon the Ground, and like a Mad-Man cry'd out, that Boy had undone him, and all his Poſterity; takes the whole Piece with him, follows this Noble *Venetian* to his Courtiſans, offers to bribe the Courtiſan with the whole Piece, if ſhe would intermediate for him, which with much Difficulty, and many Pleadings, ſhe ſo appeas'd his Wrath that he was ſatisfied: And this was as common for a Senator of *Venice* to do, as for a Parliament-Man to pay no Debts.

Neither is there any Law or Juſtice to be had againſt any of theſe States-men:

There

There was a Noble-man who was an *Austrian* both by birth and Family, who being a Traveller, chanced to caſt his Eyes upon a fair and virtuous Lady, who in every reſpect were deſerving of each other: This Noble-man had no ſooner made his Mind known unto his *Paragon* for Beauty, but he was ſoon obſtructed with a Corrival, who was a *Nobile Venetiano*; who perceiving his Miſtreſs's Affections to this Stranger, to be more liberally expreſſed than unto him, contrives his Death, and ſoon affects it; ſhe loving her Martyr more than others conceived, or ſhe herſelf could brook ſo great a Croſs concerning them, ſtudies Revenge, and being an *Italian* found herſelf eaſily prompted by her own natural Inclination, ſhe pretends much Love, that ſhe might the better put in Execution her greateſt Hatred; ſhe gets him into a Chamber, where ſhe prays him to reſt himſelf in a Chair, wherein he was no ſooner ſat, but his Arms, and Thighs were caught with Springs, and being thus faſtened, ſhe murders him with her own Hands, and flies for ſanctuary to the next *Nunnery* within the Popes Dominions, leaving behind her, by the murdered, theſe Words, written with her own Hand in a Peice of Paper, *Becauſe there is no Juſtice to be executed againſt a Noble Venetian, I have been both Judge and Executioner my ſelf.* Men may talk what they

will, and fancy what they please, but there is no more Difference, in Point of Freedom, between a *Monarchy* and a *Free-State* (as they call it) than there is between a high Sheriff of a Shire, and a Committee of a County; *Utrum horum mavis accipe.*

Now for the Free-State of our Neighbouring *Netherlands*, otherwise called the *States of Holland* (who having sprung up (as all other Free-States will do at last) *from the Submissive and humble stillings of the Distressed, to the High and Mighty.*) The particulars which occasioned their Revolt from their Sovereign the King of *Spain* I shall not insist upon, but refer you to the *Spanish* and *Netherland* Histories; only I shall hint upon the main Inducements to their Rebellion; *viz. Religion and Freedom.*

For the first, There is not a People, amongst whom the Name of God is known, to whom Religion is a greater Stranger, than unto these *Stilers* of themselves, *reformed Protestants*, for if this Free-State, who allow all Religions both of the *Jews* and *Gentiles*, whose several Churches own, in capital Letters over their Doors, the several Sects of Religions, to which each Libertine is inclined, be religious, then the *Pantheonists* were as truly Reformed and Religious as the *Amsterdamians*, but as he, who sacrificed to all the Gods in general, must needs have sacrificed unto the true God,

God, and yet know him not, becauſe he joined others with him, who was to be worſhipped alone: So that Country which embraceth all Religions, happily may have the true Religion amongſt them, and yet have no Religion, becauſe they admit of many, being there is but one: This I ſpeak in Reference to the Country, not to particular Men. Neither is there a Sort of Chriſtians in the World who are leſs Servants unto *Chriſt*, if it be enough to make them ſo, to be the greateſt Prophaners of this Day: For the Lord's Day is only diſtinguiſhed from other Days, by a Sermon in the Church, and the Ale-Houſe being full of Mechanicks, Drinking and Carrouſing from Morning until Night, the Shops are open, and Buying and Selling all the Day long, excepting half the Window, which is to diſtinguiſh the Day, but the Door is open to let in the Buyers, and the other half of the Window is open to let in the Light: And wonderfully ſtrange it is, and remarkable to conſider how theſe People, who ſhook off their Allegiance to their Prince upon Pretences of Reformation, ſhould be ſo beſotted, as to fall into ſuch a ſtrange and unheard of Prophaneſs of him, and the Day whereon *Chriſt* himſelf is to be worſhipped, as in their Metropolis, or chief City, to have a Dog Market kept to the utter Scandal of true Religion, and Chri-

ſtianity it ſelf, this is no more than what I have ſeen, and if it were not true, it were eaſily returned upon my ſelf as the greateſt Impudence that could be imagined; but O the Partiality of the Picture-drawer, when he receives large Wages for a Similitude? He inſults over his own Work only becauſe it is like, when the Face it ſelf is moſt abominable.

Now for their Freedom from Tyranny and Oppreſſion; if the *Turks* or *Tartars* had conquered them, they never would (nor never did where ever they extended their Dominions) impoſe ſuch Taxes and Rates as they have impoſed on one another incredible! even to the full Value of the ſeveral Commodities, which run through their Natives Hands; but you will ask me, how it is poſſible they ſhould live then? To which I anſwer you, by ſharking and coſening of Strangers: Let any Foreigners come there and ask for a Dinner, and for ſuch a Dinner as they may well afford for eight Pence a Piece, they will ask you five Shillings a Man; find but the leaſt Fault with them, and they will demand twelve Pence a Piece more for fouling of Linnen; and if you ſeem angry at that, you ſhall mend your ſelf with the Payment of ſix Pence a Piece over and above for fouling the Room: And ſeek a Remedy, and you ſhall be told, the Prince of *Orange* himſelf, if he were there, could

could not help it: *Altom all* is all the Reaſon they will give you; if in ſadneſs you ſhall complain of ſuch Abuſes to indifferent Judges, they will tell you, that the States do lay ſuch heavy Taxes upon the Inhabitants, that they are fain to fly to ſuch Shifts for their Subſiſtance; thus Men pleaſed with the Itch of Innovation, are contented to ſcratch the Blood out of their own Bodies, till they feel the greateſt Smart, rather than their Phyſitian ſhould let out a little ſpare Blood to cure the Diſeaſe, and preſerve them in good Health; but you will ſay, that for all this they thrive and proſper abundantly, ſo do the *Argives Men*, but with what Credit and Reputation in the Eye of the World? I believe both a like: It was not their Strength or Policy which brought them to this Height and flouriſhing Condition: But it was our Policy of State, in Emulation to other Princes, which helped theſe Calves to Lions Hearts, Teeth, and Claws, until the high and mighty *Butter-Boxes* ſtood in Competition with the Crown: And I am afraid the ſiding with ſuch Rebels, hath turned Rebellion into our own Boſoms, as a juſt Judgment from that God who is a Revenger of all ſuch Iniquities: They may call it the School of War, whilſt wanting a good Cauſe, it could be no otherwiſe than the Chriſtians Shambles: I ſhould be ſorry that *Holland* ſhould

be the *Engliſh-man*'s Looking-glaſs: A Spur for his Feet, or a Copy for his Hand. I hope the Hand of Providence will cure us, like the Phyſitian, who cur'd his Patient by improving his Diſeaſe, from a gentle Ague, to a high Feaver, that he might the better help him.

FINIS.

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